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THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING



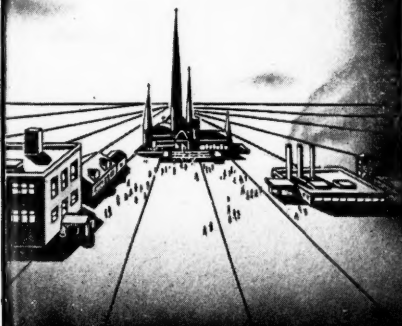
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Amongst Ourselves

No question that anyone can ask of himself is more important than that which is posed in the first article of this issue of *THE LIGUORIAN*: "Is Certainty in Religion Possible?" If that question cannot be answered with a "yes", then there is no sense in writing, talking, reading or thinking about religion. Either the mental equipment God has given us, and the grace He adds to its humble and earnest use, are sufficient to lead us to unshakable convictions about the true religion, or any use of the mind on religious topics is a waste of time. Behind everything published in *THE LIGUORIAN* is the acceptance of the basic promise made by Christ to all men: "You shall know the truth and the truth shall make you free."

In last month's *LIGUORIAN* the Bystander answered a few of the criticisms against the Catholic Church made by Mr. Thomas Sugrue and quoted in *Time*. Since then we have read Mr. Sugrue's full bill of complaints as found in his book: "A Catholic Speaks His Mind." The conclusion has to be drawn from this reading that Mr. Sugrue is not quarrelling (as he seems to think) with Catholics; his quarrel is rather with essential Catholic doctrine. For example, anyone who can make the following statement, found on page 20 of Mr. Sugrue's book, has either never grasped the intellectual foundations of the Catholic religion, or he has abandoned

them: "All religious roads lead in the end to God, just as all rivers, eventually, reach the sea; pilgrims on these highways know that this is so, and realize that many roads are necessary for many kinds of people, who begin their spiritual journeys from a multitude of points of view." This is a beautiful expression of the theory of indifferentism ("all religions are equally good") but it is diametrically opposed to the principle on which the Catholic religion rests. That principle, variously expressed, is that God is one, truth is one, the nature of man is one, the destiny of all men is one, and the moral law is one; therefore there can be only one true religion. Mr. Sugrue's book has the wrong title. Instead of "A Catholic Speaks His Mind," it should be called, "An Indifferentist Gives Voice to His Confusion."

This is not to say that Mr. Sugrue is culpably misrepresenting himself as a Catholic. Only God can judge that. But he certainly is abysmally ignorant of 1. the definition and basis of religion, 2. the teachings of Christ, Whom he barely mentions in his book; 3. the actual theology taught throughout 1900 years by the Catholic Church. It is easy to understand why the authority of the Catholic Church irks him. Articles like "Is Certainty in Religion Possible?" are published in *THE LIGUORIAN* to offset such muddled thinking.

The Liguorian

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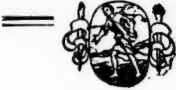
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THE Liguorian

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

Is Certainty in Religion Possible?

This question is answered by many people with a resounding "No." It is answered here with a "Yes," but one qualified by important distinctions.

D. F. Miller

MANY PEOPLE who are not Catholics are greatly irked over the fact that Catholics "always seem so certain about their religion." Some of these consider it a proof that Catholics are intolerant of people who adhere to other forms of religion. They are under the wrong impression that to be tolerant means not to be really certain that you are in possession of the true religion. Others, who feel that nobody has a right to any real certainty in matters of religion, merely brush Catholics off as "peculiar people."

This brings up certain questions that should be of deepest interest to all who like to consider the reasons behind things. Some of the questions are: "What is certainty? Is certainty about anything possible to the mind of man? If it is possible, how many kinds of certainty are there? Is there such a thing as being certain that you have the true religion? Why does not everybody have, or can everybody have, certainty about religion?"

This is one of those basic matters pertaining to the human mind about which even the simplest discussion can be enlightening. Catholics will find it enlightening because it will give them a chance to see whether they have the

right kind of certainty, and what factors have contributed to it. Non-Catholics who may read this may find in it an explanation of the position of Catholics that they have been wondering about for a long time.

I. Certainty and its Kinds

What does it mean to be certain of anything? It means, in general, to have something more than knowledge, something added to mere knowledge of a fact or a truth. It means to have a special kind of confidence that one has the truth, or what the philosophers call, "a firm adherence of the mind to a known truth." It means to have looked at the truth from every possible angle, to have considered carefully the possibility of being mistaken, to have checked off all possible reasons for being mistaken, and finally to be so convinced of the truth that all probability of error in one's judgment is ruled out.

What it means to be certain of something becomes clear when one contrasts certainty of mind with a state of doubt or with the holding of an opinion. I am in doubt about the truth of a proposition when I can see good reasons for it and good reasons against it. Many scientists, for example, were in

doubt for a long time as to whether a hydrogen bomb could be made. They saw reasons for thinking it could be made, and reasons for thinking it could not. Some of those who have been making experiments now seem to be certain that it can be made.

An opinion is a leaning toward the truth of a certain proposition, but with some fear that it might yet be proved to be false. I may have the opinion that a certain man will make a good president, but I cannot be sure because there are factors in the proposition that I cannot assay, such as the free will of any man running for the office of president. I am certain of any proposition only when my doubts have been eliminated, and I no longer have a reasonable fear that it may be false.

Since certainty adds something to mere knowledge; in the way of confidence that one has the truth, there must be some ground for this added confidence. Everybody has met fanatics or mentally diseased people who expressed themselves as certain of something (such as the date of the end of the world) without any ground for their conviction. There are two different kinds of grounds on which one can build intellectual certainty. The first is the testimony of witnesses proved to be reliable and trustworthy. The second is direct evidence of the eyes, ears, mind and other human powers that are capable of perceiving or apprehending or deducing the truth. The first is called certainty of faith; it is built up by reasons for trusting another's word. The second is called certainty of knowledge; it can be arrived at only by careful and complete study of the evidence for the truth concerned.

Some of our human knowledge can be absolutely certain; some can be relatively certain; and some has no more than moral or human certainty.

I am, and every normal human being is, so *absolutely* certain of the proposition that "the whole of a thing is greater than its parts," or that "a thing cannot exist and not exist at the same time" or that "a simple circle cannot at the same time be a simple square" that not even God can make me doubt these truths, nor can God make any of these propositions false. The evidence for the truth of these statements is before everyone's eyes and mind at all times, so much so that they are taken for granted as certain, and some may wonder why they are even mentioned. Reason for mentioning them will be seen later on.

There are other propositions of which I can be only relatively certain. Such are truths about the physical nature of things in the universe, and my certainty of them is relative in the sense that divine interference can make an exception to the general truth. For example, we are all certain of the proposition that "dead people do not come back to life." However we also know that God, the author of nature, can raise the dead, and has raised dead people. We are certain, therefore, that dead people stay dead, unless God intervenes and brings them back to life. So with all proven physical truths, facts and laws. We are certain that they are true and universal with the sole possible exception of God's interference in a given instance.

Moral, or human certainty is that which we may have of how human beings ordinarily act, though it admits of exceptions originating in the free will of individuals. Thus we say we are certain that mothers love their children, or that men resist death with all their might. We know, however, that while we are certainly right in our general statement, there are exceptions to these rules.

The Liguorian

These are general notions of certainty that it is easy for everybody to understand. Of course they assume that knowledge is possible to human beings, and that knowledge actually brings things as they are outside the mind into the mind.

Naturally those who deny that knowledge is possible to men, or that it truly corresponds to things outside the mind, will deny that anybody can be certain of anything. It is some of these who scoff at the idea of certainty in religion because they scoff at any certainty of knowledge. Normal human beings are not bothered by such scoffers at what is clear not only to deep thinkers but to the common sense of everybody.

But there is one more distinction to be made that must play a large part in all discussions of religious certainty. It is that between certainty about purely theoretical truths, which have little bearing on one's moral conduct, and those which do have such a bearing. Accepting as certain the principles of mathematics and arithmetic does not usually involve a struggle on the part of the human will. The mind sees that "two and two make four" and that's that. But there are other truths such as, "God exists," "man owes duties to his Creator," etc., for which the evidence or the testimonies may be as ample as for the truth that "two and two make four," but from which the will of man can divert his mind, or to which the will can even command the mind to refuse assent.

II. Religious Certainty

Should a person look for, or expect ever to possess, certainty about the religion he adheres to? Not only should he, but he cannot help himself; his very nature drives him to look for certainty in religion as in all other matters that are important to him. A lover

looks for the certainty that he is beloved; a business man looks for a certain means of making a success of his business. All men instinctively want certainty about all important things. And religion is the most important thing for any man.

But because religious truths, no matter how clear, involve moral duties, the first and most necessary step toward achieving certainty in religion is docility of the will. One must enter upon the quest for religious certainty with unrestrained willingness to submit to whatever moral obligations are revealed through religious certainty. This is the reason that underlies the necessity of praying for help in reaching certainty about religion. The chief purpose of these prayers is to obtain God's help for the free will that it may permit the mind to look at the evidence for the truth or to accept it when it is clear. The evidence remains always convincing; but the will, abetted by the passions, can obstruct its assent to the truth.

Can a person be certain of his own religion with fear of the opposite, i.e., with a fear that some other religion might be also true or the only truth? From the above principles it is clear that it cannot. This is contrary to the very notion of certainty, which means adherence to a truth without fear that the opposite, or something different, might be true. So long as anyone has a fear that he does not possess the true religion, or even the vague thought that several different religions might all be true, he is bound to study further, to explore religious truth (while praying for help) till he is certain that he has the truth.

But, someone will ask here, is it not true that members of different religious organizations can all be found to express certainty that they have the only

truth? Jehovah's Witnesses, Seventh Day Adventists, Christian Scientists, Lutherans, Catholics, etc., all seem to be certain (at least some of them) that they alone have the true religion. Is not this fact enough to support the conclusion that there is no escape from differences in this matter of religion?

It would do so, if there were no means of objectively checking the motives behind the various religious certainties expressed by individuals. Sometimes the checking can be done on the basis of absolute principles such as were mentioned above. For example, Christian Scientists maintain that all matter, including human bodies, is illusion. This is the same as saying that a body is a body and not a body at the same time. It does not require a genius, but merely an average person prayerfully looking for the truth, to see that this cannot be. The same average person can check the evidence for his religion against the words of Christ, against history, against the principles of logic, etc., and thus re-examine his own certainties.

This is not to deny that there is such a thing as good faith in religious error, i.e., false certainty for which a person is in no way morally blameworthy. For example, one who has been raised from earliest childhood on statements of parents and teachers that Catholics are image-worshippers, that they adore the Virgin Mary, that they pay money for permission to commit sin, that all priests are perverts in disguise, could not be blamed for feeling certain that the Catholic religion cannot be the truth. Such a person, if conscientious, will usually find a kind of certainty in some other form of religion, but only because he has been deprived of all the truth and all the facts about other religions.

III. Catholic Certainty

How do Catholics come to seem so much more certain of their religion than people of other religious organizations, by and large, ever do? There is a very definite and complete process through which such certainty is attained by Catholics.

First of all, it is based on a number of absolute principles, about which they cannot have doubts. Among them are these:

1. *A thing cannot be and not be at the same time.* Made specific, this means a religion cannot be true and not at the same time. One must look for a religion that satisfies the mind as the whole truth and the only truth.

2. *Truth is conformity between mind and the things outside the mind.* Outside the mind of man there must be a rule of life set down by the Creator for all men. The mind cannot invent such a rule, nor can it change or modify it once it is learned. It must seek such a rule, examine its evidence and credentials, then cling to it as certain and necessary for salvation.

3. *God is one, in Himself and in His manifestations and revelations of Himself and His will for all men.* It is therefore contrary to all true notions of God to think of Him as giving different rules to different men, or as appearing different and, in at least some points, revealing contradictory religions to different groups. The mind must look for one religion that reflects the oneness of God.

These absolute principles do not make known what is the true religion, but they point the way towards certainty for the mind. They keep a person mindful of what to look for in religion; they lay down rules for the kind of certainty it is confident of attaining.

Turned in the right direction by such principles, a serious-minded and pray-

erful person will look for the evidence and testimony that will show him God's rule of life for all men. He will find such evidence and testimony in three sources; in history, in the Bible, and in tradition. History will reveal to him whether God ever appeared and revealed anything to men. The Bible will make known to him what God said, and what means God selected to make sure that men would understand rightly what He said. (This turns out to be the Church which the Bible reveals Christ founding.) Tradition will be the final test, showing him where the things God said nineteen hundred years ago are still accepted and upheld in a religious organization today.

The Catholic finds that history, the Bible and tradition, all coordinated with his thinking powers, reveal that the Catholic religion is the one rule of life that God laid down for the salvation of every individual soul. He finds that all other religions fail at some point to provide him with the evidence necessary for accepting them as the revelation of God. He is now certain that he has the truth. He knows that members of other religious organizations may be in good faith; he is aware that some reject this religion because they cannot surrender to the moral obligations it imposes; he is conscious that he himself can be unfaithful in moral matters, and that certainty of having the true religion is no guarantee of the salvation of one's soul. But he does have certainty and he wishes that all other men had it too.

With such certainty, does he never experience a spiritual temptation to

doubt, a trial of the spirit suggesting that he toss his Catholic religion aside? By no means. The moral obligations imposed by the Catholic religion continually test the will. It is the essence of human freedom, and the heart of the struggle for salvation, that with all the intellectual evidence in the world, every man has freedom of the will to reject or at least become disloyal to the truth. The good Catholic recognizes doubts about the faith of which he is so certain as clever inventions of his will to make the mind approve of its desired infidelities. Many a Catholic has never had a serious doubt about the truth of his religion until he wanted to divorce his wife and marry somebody else.

Where does faith as a gift of God fit into all this reasoning about its certainty for the mind? Its importance as God's free gift can never be underestimated.

But the mistake can be made of thinking that, because faith is a gift of God's grace, a man can do nothing but wait for it to come to him out of the blue. The principle must be remembered, that "to those who do what they can, God never denies His graces." "Doing what one can" in the matter of faith means three things: 1. using the mind to examine the evidence and testimony for the true religion; 2. surrendering the will in advance to whatever God may ask or demand through the prescriptions of the true religion; 3. above all, praying for the gift of faith, the grace to assent with both mind and will to the truth revealed.

Slips

Item from the Olney, Illinois *Daily Mail*: "The couple exchanged their cows before a beautifully decorated altar." And this from the Salt Lake City (Utah) *Desert News*: "House to rent by a widow newly painted and renovated with every modern improvement."



Test of Character

L. M. Merrill

The Gullible Unbeliever

It is a necessary feature of the character of a wise man that he knows just what part faith should play in influencing his outlook and conduct. On the one hand, he is not gullible; he accepts neither statements of his fellow-men nor religious propositions without a solid reason for trusting the veracity of his informants. On the other hand, he knows that man cannot live without faith, both natural and religious.

Such a man knows that he is dependent on other men for many facts that he cannot learn by first-hand experience; and he knows that God could and did reveal many religious truths that every man needs to know. He looks for evidence of veracity in his fellow-men before believing them; he looks for proofs that God has really spoken before accepting what He revealed. But once He has the evidence, he surrenders to belief.

Weak characters, and they are found sometimes among the most learned, show great inconsistency in this matter of faith. They are credulous and gullible when it comes to believing in some atheistic or agnostic writer, who has little to support what he says but his own warped judgment. But to Jesus Christ, who supported His statements by miracles and prodigies, he refuses to give the least sign or surrender of faith.

The teaching staffs of many universities are studded with weak characters who have the most naive and childlike faith in somebody like Charles Darwin or William James or John Dewey. Their lectures are a tissue of quotations from such men, as though anything they said were worthy of man's credence. At the same time they will scoff at Christ; ridicule His words; and, without studying the evidence, deny the miracles that make Him the most perfect object of faith the world has ever known.

Even in private life one sometimes meets men who refuse to believe Christ while they put unbounded faith in some human hero. We have met men who thought that there was nobody like the philosopher Spinoza, or the unbeliever Voltaire, or the skeptic Hume, and who could quote their sayings and writings by the page. But speak to them of Christ and they would snort with unbelief.

Faith merely means taking somebody else's word for something we cannot directly see for ourselves. Every man can take God's word on the same kind of grounds that he can take the word of a fellow-man. He who takes a fellow-man's words and refuses to take God's when there is solid evidence for its veracity, is a paragon of inconsistency. True, this matter is complicated by resistance of the will to religious truth, and by man's need of prayer and humility to have faith in God. But basically, faith is a function of the human mind that follows the same pattern in human and divine things.

"He Called Me A Liar"

These words were the inspiration for the writing of one of the greatest religious autobiographies of all time. This is how it happened.

J. E. Doherty

"WIN AN argument and lose a convert." Few would doubt the wisdom of this maxim and hence even the more zealous among spiritual souls shrink away from religious controversy. So crude and deep-rooted are prejudices against the Church and so explosive is the subject that one needs the charity of a Chesterton and the temperament of an Arnold Lunn to be a good controversialist. Gentler souls are especially shy in religious discussions, nevertheless when they are finally aroused to defend their faith they are often of the greatest service to the Church. Their sincere answers to personal attack are sometimes the only favorable impressions to reach men and women of good will who have hitherto known the Catholic Church only through calumny. A happier example could scarcely be found of this than Father John Henry Newman, later Cardinal in England, who in the year 1864 penned an immortal reply to a detraction published against him in Macmillan's magazine.

An unfriendly critic described his answer as "the discharge of a cannon to silence a fly." Yet Newman was answering not one detractor alone but an uncounted number of vilifiers of the Catholic priesthood; nor was he defending only himself but all of his fellow-priests. He did so by printing in breathlessly-awaited installments the history of his own soul, mercilessly revealed but in unsurpassed prose that has almost the nature of poetry. It was his "Apologia," now recognized as a

religious classic to which only Saint Augustine's "Confessions" can be compared.

The detractor was a certain Rev. Charles Kingsley. Had he never aroused Newman, the Rev. Kingsley would have a mild fame today as the author of "Westward Ho!" and a few minor pieces like "Water Babies." Instead he is a much more famous man but with a dubious and unenviable type of fame. His charge was a hackneyed one, as most calumnies against the Church are. The French have a proverb which says: "The more things change, the more they remain the same." At any rate in these days of frequent diatribes against the hierarchy, Kingsley's words have an oddly familiar ring. He said bluntly that truth has never been a virtue with the Catholic priesthood.

Thus far his words were just one more gratuitous insult to priests, but Kingsley sought to give his words an uncommon authority. One priest in the Catholic Church in England at this time was more bitter to contemplate than all the others together, Father Newman. Newman has since emerged from history as the most gentle, sensitive and spiritually-gifted man of his age in his own country. Many years before, however, he had left the highly respected Church of England and descended into the catacombs which the Catholic Church occupied in the popular English mind, and in doing so he had shaken England to its spiritual depths. These many years he had lived

quietly in the murky twilight of the Catholic priesthood, but he had not been forgotten. Now Kingsley brought him into light by quoting him. He wrote: "Truth for its own sake has never been a virtue with the Roman clergy. Father Newman informs us that it need not be, and on the whole ought not to be; that cunning is the weapon which heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage."

A friend brought the magazine to Father Newman. He wrote to the publisher, politely asking where and when he had said these words. Kingsley wrote back that it was in a sermon called "Wisdom and Innocence," when he was Anglican vicar of St. Mary's, Oxford. Now Newman as a Protestant had said many harsh things against the Church, but he had retracted them all; nevertheless he could not find anything that he had said resembling these words, even when he was a Protestant. He told Kingsley so. Kingsley replied, he thought, like a true English gentleman. He liked the tone of Newman's letters and if the great writer assured him that he did not mean what Kingsley understood him to say, then he would accept his assurance at face value.

It was Newman, it should be remembered, who defined a gentleman as one "who never gives pain." It seems never to have occurred to Kingsley, however, that when he arraigned the entire Catholic priesthood as liars he had obtruded himself into issues so large that mere gentlemanliness melted into thin air. Newman, despairing of obtaining a retraction, struck out without malice but without mercy. He published the entire correspondence in a pamphlet entitled "Mr. Kingsley and Dr. Newman: a Correspondence on the

Question Whether Dr. Newman Teaches that Truth is No Virtue." The concluding paragraph, in which he sums up Kingsley's arguments, is a classic in irony:

"Mr. Kingsley begins then by exclaiming, 'Oh the chicanery, the wholesale fraud, the vile hypocrisy, the conscience-killing tyranny of Rome! We have not far to seek for an evidence of it! There's Father Newman to wit: one living specimen is worth a hundred dead ones. He, a priest, writing of priests, tells us that lying is never any harm.' (I interpose,) 'You are taking a most extraordinary liberty with my name. If I have said this, tell me when and where.' Mr. Kingsley replies, 'You said it, Reverend Sir, in a sermon which you preached when a Protestant as vicar of St. Mary's, and published in 1844, and I could teach you a very salutary lecture on the effects which that sermon had at the time on my own opinion of you.' I make answer, 'Oh . . . Not, it seems, as a priest speaking of priests; but let us have the passage.' Mr. Kingsley relaxes: — 'Do you know, I like your *tone*. From your *tone*, I rejoice, greatly rejoice, to be able to believe that you did not mean what you said.' I rejoin, 'Mean it! I maintain I never said it, whether as a Protestant or as a Catholic.' Mr. Kingsley replies, 'I waive that point.' I object: 'Is it possible? What? Waive the main question? I either said it or I didn't. You have made the monstrous charge against me — direct, distinct, public; you are bound to prove it as directly, as distinctly, as publicly; or to own you can't!' 'Well,' says Mr. Kingsley, 'If you are quite sure you did not say it, I'll take your word for it, I really will.' 'My *word*! I am dumb. Somehow I thought that it was my word that happened to be on trial. The *word* of a professor of lying that he does not lie!'

But Mr. Kingsley reassures me. 'We are both gentlemen,' he says; 'I have done as much as one English gentleman can expect from another.' 'I begin to see; he thought me a gentleman at the very time that he said I taught lying on system. After all it is not I, but it is Mr. Kingsley who did not mean what he said. *Habemus confitentem rerum.*'"

A less obtuse man than Kingsley would now have remained silent, and friends advised this. Instead he did what has become characteristic of bigots. With one aim in view he searched through all of Newman's works and picked out passages which out of context could prove embarrassing to the writer. He strung them together in a pamphlet and then asked: "What Then Does Dr. Newman mean?" Says one critic, he should have called it by the title of one of his other works: "Loose Thoughts for Loose Thinkers." It was an obvious appeal to bigotry and the purpose was to show those who were anxious to accept quotations out of context that Newman was seven times a fool if he wrote such things and seven times a knave if he really meant them.

"I am henceforth in doubt and fear," averred Mr. Kingsley, "as much as an honest man can be, concerning every word Dr. Newman may write. How can I be sure that I am not the dupe of some cunning equivocation?" All England read his words avidly. The problem for Newman was how to counter such an unfair attack. To explain each passage would be useless. The popular mind, prejudiced against all things Catholic, mistrustful even more of Papist priests, and resentfully disturbed by Newman's conversion, would be only too willing to credit his insincerity. No matter how well done his reply, would it not be received as the work of a master in the art of

words who had explained the unexplained and unexplainable? Would not the bias remain? Newman's problem illustrates the difficulty of answering such attacks.

"It is this which is the strength of the Accuser against me," he said, "not his arguments in themselves which I shall easily crumble into dust, but the bias in the court. It is the state of the atmosphere; it is the vibration all around which will more or less echo his assertion of my dishonesty; it is that prepossession which takes it for granted that, when my reasoning is convincing, it is only ingenious, and that when my statements are unanswerable, there is always something put out of sight or hidden up my sleeve; it is that plausible, but cruel, conclusion to which men are so apt to jump, that when much is imputed, something must be true, and that it is more likely that one should be to blame than that many should be mistaken in blaming him — these are the real foes which I have to fight, and the auxiliaries to whom my Accuser makes his court."

Newman felt that the only adequate answer to his calumniator would be to write the story of his life. The basic fair-mindedness of the English people was seen immediately as the "Apologia" began to be published; it went straight to their hearts and produced a complete and overwhelming change of opinion towards Newman and Catholics in general. As a method of unifying his answer, Newman chose to reveal the history of his soul and he did so with such sheer and compelling candor as to leave no doubt of his meaning at all times. Since his conversion he had been regarded as a traitor and an outlaw; by this one work he won over a hostile public to accept the reasons that led him into the Church as honest and lawful.

The Liguorian

Published week by week, the installments were awaited eagerly in England and many other parts of the world. Newman stood at his desk, writing in long-hand, sometimes as long as twenty-two hours a day, "constantly in tears and constantly crying out in distress." The finished work consisted of 562 pages and was completed in ten weeks. When he began it he was living in obscurity. By the time it was finished he was known throughout the world as at once "the greatest religious genius of his time" and "one of the finest masters of the English language."

"He called me a liar," said Newman referring to Kingsley, "a simple, a broad, an intelligible, to the English public, a plausible arraignment. . . . But I do not like to be called to my face a liar and a knave; nor should I be doing my duty to my faith or my name if I were to suffer it."

Nevertheless he bore no personal

resentment towards his detractor. "I never from the first have felt any anger towards him . . . much less could I feel any resentment against him when he was accidentally the instrument, in the good Providence of God, by whom I had an opportunity given me, which otherwise I should not have had, of vindicating my character and conduct in the 'Apologia'. . . . I have always hoped that by good luck I might meet him, feeling sure that there would be no embarrassment on my part, and I said Mass for his soul as soon as I learned of his death."

It is estimated today that in every upper class English family there is at least one member who is Catholic, usually by conversion. In the good Providence of God the dispute between Father Newman and the Rev. Kingsley has had no little influence in removing prejudice and preparing the way for them.

Battle Scars

St. Mechtilde, while at prayer one day, was thanking God for saving her from the temptations to which those in the world were exposed, especially those who preached the Word of God to the people. This saint had belonged to an illustrious and noble family before entering religion and Our Lord spoke thus to her:

"My daughter, you must have noticed, when your father's hounds came in from the chase, how they were all covered with mud, froth and brambles. Your mother would never have permitted them in the drawing room. Yet poodles were playing there. Which of them were the better dogs? Which did the master of the house value most?"

Those who are serving God may get stained with sweat and mud, be tired and bruised in the fight, but they are far dearer to Him than those who, neat and clean, have been sitting "all the day idle."

Telling Text

In a little church in the far south of Ireland, every window but one is of painted glass. Through that single exception may be seen a breath-taking view: a lake of deepest blue, studded with green islets, and backed by range after range of purple hills. Under the window is the inscription: "The heavens declare the glory of God; and the firmament sheweth his handiwork."

Hollywood and Woolly-heads

Too many instructions on the facts of life to young girls do not include this important chapter. The writer has had the opportunity to look behind many of the facades of Hollywood.

F. M. Lee

IF CUSTOM and editors did not prefer short titles, I would like to have named this, — 'Meditations upon Hollywood for Young Girls Who have Read Too Many Movie Magazines in Bangor, Maine, St. Joseph, Missouri, and other Settlements in the United States and her Possessions'. But let the first title stand. It carries the same idea.

The gentleman who stirred the nation with his slogan,—'Go West, young Man!', picked the right gender. A girl should never go to Hollywood because she wants to become an actress. Stay out of that web unless you definitely are already an actress. Otherwise, you will go out there and wait, and wait. I mean wait, as a waitress. The drive-ins and hamburger stops are loaded with young ex-hopefuls, saving up money to go home. I hope they save, and I hope they go.

For, you see, nice buildings and streets are not kind just because they are beautiful. They are all just stone and brick and wood, with a confused Spanish twist. They build right up to the sidewalk, the way the bank in your town does. Oh, there may be a lovely patio in the back, but you are out front, and the brick is as cold and forbidding and uncomprehending as the brick in your bank.

Hollywood and Vine? Well, it is always interesting to see what we call 'characters'. But when you see someone in a beret, bay-window sun-glasses, and a month's growth of beard, you get the sticky sensation that he is just studying to be a character, and gener-

ously makes the rounds to give tourists the sights they came to see. As to the ladies passing by, you are much more likely to see over-grooming, than good grooming. Why? Well, underneath it all, there seems to be a repressed sense of struggle. The battle for fame is on, the tempo is high, and as a result, the mode of living, of speaking, of dressing, is forced into every mounting extravagance in the mere struggle for existence.

A simple example of the foregoing. While giving a mission round those environs, I remarked to a resident priest that everyone seemed to come to the mission in a Cadillac and a new suit.

"Yes," he answered, "and then quite a few will ring the rectory door-bell, and want to borrow money to pay their apartment rent. But they will keep that car and apartment and suit and more suits. They have to look successful, or they cannot find work in any higher bracket of the movie industry. Pressure. Pressure. It is a way of life here. A mode of living."

Unhappily, that pressure laps over into the moral life. Need we, oh, need we say that Hollywood is dictatorial here? For fun, take your last few movie magazines, and find a pencil and some paper. Draw up two columns. Over one column, write, 'children'. Over the other column, write 'divorces'. And so, take each actor and actress, and put down on one side the number of their children, and on the other, the number of their divorces, followed by remar-

riage. (My point is that you could probably name the columns, 'birth control' and 'adultery'.) Anyway, add it up. And hope you can come out at least even — and wiser. Those girls once wanted a decent home and children, even as you do. But they are on the merry-go-round, and it won't stop for them. All they can do is to keep trading horses.

Oh, yes, before you put away that magazine, we have one more dream in urgent need of being dispelled. Get set. Here it is. Don't ever bet on anything you read in those magazines. As in Cole Porter's song, 'It Ain't Necessarily So.' You see, there is a certain individual out there with the harmless title of 'publicity agent'. His job is to keep his client, namely, the actor or actress whom he represents, before the public eye, at just about any price. His own price is ten percent of the actor's salary, and if he can create (from the Latin word, 'creare', to make something out of nothing,) a dream-man or dream-girl, it will mean more salary for the actor, and therefore, the agent's ten percent will be accordingly fatter. That is why a girl who never has, and probably never will, appear on the screen in a swim-suit, is presented to the magazine readers in that completely tasteless thing called a Bikini. She may be little Eva in her next movie, but to the publicity agent she is Mata Hari, the slinky one, with a dollar sign for a halo.

To illustrate. In the aforesaid mission, I spoke with the wife of one well-known actor. I mentioned an incident about her husband, an incident that the papers had carried.

She laughed. "Oh, Father, that did not happen. We never believe anything written about the actors. The publicity agents must keep the iron hot."

Enough said.

Gentle readers, these things have not been written solely for the sake of those who are holding a ticket for the next bus to Los Angeles. With a deeper hope, they are written for those who will stay at home, unaffected by Hollywood, except in their courtship and marriage. Except in their courtship and marriage. To put it another way, except in their whole lives. I wonder how many girls have subconsciously judged their suitors by the last movies they saw, by the last movie magazine they read. Making a boy measure up to such nonsense! Your grandparents and mine probably never saw a movie, but they forged a deep mutual love and understanding and care that Hollywood seems perennially incapable of conceiving or producing. So many movies and magazines pitch you through romantic adventures, a heartbreaking separation, a tremulous reunion, and the Big Kiss fading out with a promise of living happily ever after. For heaven's sake, why don't they use a few more hundred feet of film, and show you the Big Argument? And what to do about it? Why don't they tell you to study your possible husband like a novice sister studies the rule she will have to live under? By the way, do you know she studies it and tries it for two years, and only then takes her vows? And then, usually only on a temporary basis, for another testing period? But, when you take your marriage vows, only death can free you. Courtship is your novitiate. Slow down. Be clever. Nobody else is interested in YOUR marriage. If you make a mistake, you will have to live with it a long time.

There are some wonderful Catholics out here in Hollywood, and we are proud to salute them, just because it is a very difficult place in which to be a wonderful Catholic. It can be a lonesome town for them. May it never be

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so. It need not be, for just as in Bangor, Maine, and in St. Joseph, Missouri, so too, in Hollywood, U.S.A., you will find another Catholic Altar, upon which there lives the One Who came to destroy our loneliness forever. May

He renew the fine courage of His western children, and instill a sobering wisdom into the minds of his other children, who keep seeing their name in lights on a Hollywood marquee.

Pre-Marriage Clinic

D. F. Miller

Should an Engaged Girl Reveal Her Past?

Problem: We are several girls in our late teens who would like to disagree with an opinion you expressed several months ago. You said that a man had no right to ask a girl whom he wanted to marry whether she had previously fallen from virtue, and that the girl had no obligation of admitting anything about her past to her fiancé. We think that if a man wants to know what kind of a girl he is marrying he should be allowed to ask her about her past, and that she should honestly tell him. After all, it is important to a man to know that he is marrying a good girl.

Solution: We are in perfect agreement with the statement that it is important for a man to know that he is marrying a good girl. It is the purpose of the period of company-keeping to provide a man with assurance on this point, and equally so to provide the girl with assurance that he is a good man. By going together for several months, a man and woman can learn all they need to know about the ideals and moral characters of each other, if both are interested enough in this matter to look for and draw out from the other the spiritual and moral principles that are considered of greatest importance. A girl who lacks character and sound moral principles will not be able to hide her lack from a man who really considers such things necessary for a happy marriage. And a man who has not acquired solid virtue will clearly manifest his weakness to a girl who realizes that without it a happy marriage could not be hoped for.

This testing of each other's characters on the part of a boy and girl keeping company does not require open and complete revelations of each one's past. We have set it down, and we now repeat, that it is a general presumption that it is not wise for two people preparing for marriage to make full confessions to each other. It is not good for a man to demand of a girl whom he might ask to marry him that she tell him whether or how she ever fell into sin in the past. In our experience, we have found that most men who insist on being told such things have had rather chequered careers themselves, and have a leaning toward an unhealthy, not to say morbid, kind of jealousy. There are exceptions, of course, and our presumption, that in general it is best to leave the past buried, leaves room for them.

It still remains possible, we believe, for a man to learn all he needs to know about a girl, even up to whether she has ever been a sinner or not, without asking direct questions or demanding revelations. And it is possible for a girl to learn through company-keeping whether the man she is going with hates sin, loves virtue, and is willing to face the sacrifices and responsibilities involved. The sad thing is that so many are not interested in these supremely important matters.



Three Minute Instruction

Offices of Mary

Catholic devotion to the Mother of Christ is founded on the various offices that God evidently decreed that she should exercise in behalf of all human beings. Each of these offices has its exact meaning as revealed in the Bible, and every Catholic should know what that meaning is.

1. *Mediatress of all graces.* Only Christ, it is always remembered, is the first and absolutely necessary, the universal and independent, mediator of mankind, in the sense that there can be no reconciliation between any human being and God except through the mediatorship of Christ. Mary is a mediator between man and God only in a secondary sense, in an inferior sense, and in a sense that makes her mediatorship entirely dependent on that of Christ. But God did choose her to bring His Son into the world, to prepare Him for the cross, to inspire His first public miracle, to share His suffering. Because God chose her to be the means of giving the greatest of all gifts to men, viz., His Son, it is concluded that He permits all lesser graces to pass through her hands.

2. *Co-redeemer.* The human race has only one Redeemer in the essential and primary meaning of the word, and that is Jesus Christ. No one can substitute for Him or take His place. Since, however, He chose one person to be intimately associated with Him in everything He did to redeem the human race, and that person Mary, it is concluded that He Himself wishes her to be called the co-redeemer of the human race. As with the word "mediator," so the word "redeemer" is used in a secondary sense here. Her sufferings alone could never have redeemed the human race nor a single member of the human race. But Christ chose to accept her sufferings and to unite them to His own.

3. *Mother.* A mother, everybody knows, is one who makes sacrifices to give life to a child. God chose Mary to give the highest form of life to all human beings, by decreeing that she should be the one to give Christ to all, in whom alone they could have supernatural life, heavenly life, the life of the beatific vision. At the same time God permitted her to be afflicted with the sevenfold sword of sorrow as a part of her office of giving Christ to mankind. Because, therefore, she was selected by God to give us the life that is Christ, and because she was made to suffer in so doing, we know that God wants us to call her "our Mother."

Don't Be Afraid of the Catholic Church

This is necessary advice for many people. Too many persons are telling them today to be afraid of the Catholic Church.

D. J. Corrigan

IT IS natural to fear what is unknown. Thus sometimes a child may dread the dark, afraid of something strange to its narrow orbit of daylight experience. Human beings are normally terrified at death, especially when they have no convictions as to what will happen after it. Protestants, and many American non-Catholics, frequently have an abnormal suspicion and horror of the Catholic Church, usually because they know practically nothing about the true nature of Catholicism.

To a priest it is disconcerting to be introduced to a fellow American and to behold him visibly trembling. Yet that is what happens at times, for occasionally non-Catholics thus betray their fear of a Catholic clergyman. To a man who is accustomed to the trust and confidence of so many of his own and who has entered the ministry with no other purposes than to "become all things to all men" and to draw them in love to God, it is a distinct shock to come face to face with fear — not the wholesome fear that is directed to the penalties for violating God's law, but the evil and demoralizing kind that is based on falsehood, suspicion and mistrust.

Prejudice is an ugly word. It is closely allied to rash judgment, hatred and libel. It is the opposite of all that our vaunted sense of American fair play stands for. To put it bluntly, it is judging evil of a person or institution beforehand, usually on hearsay, with-

out investigation, without knowledge of the facts, without any valid foundation. The best antidote against prejudice is a simple knowledge of the truth, if one's prejudice will permit him really to investigate the facts.

According to the published opinions of Protestant leaders themselves, only a very small percentage of Protestants are active in their various churches. But whether practicing Protestants or not, these along with millions of unchurched in the United States with Protestant forbears and traditions, largely share the same misinformed conceptions and prejudiced suspicions of the Catholic Church. Strange to say, possibly the most ignorant about Catholic truths and practices, as a group, are the Protestant ministers themselves. The reason for this is that they do not have the opportunity of meeting and becoming acquainted with Catholics as do their layfolk, and their narrow opinions about Catholicism are still principally derived from the biased Protestant books of the past.

This probably accounts for the surprising fact that in St. Louis recently more than two hundred Protestant ministers quite blandly sat on the same platform with Paul Blanshard, while this modern opportunist for two hours struck low blow after low blow at the Catholic Church with half-truths and garbled quotations. It is responsible for the hate-mongering course of the Methodist Bishop Oxnham, who some-

times produces discomfiture and resentment among his own better informed communicants by his crude calumnies and senseless prognostications about Catholics and their religion. It explains why even respectable Protestant publications still carry the traditional libels and falsehoods about the Church which all modern history with any pretence to critical standards firmly discredits.

Seemingly, the horrors of the past war and the present danger of atheistic Communism has dissipated much of the anti-Catholic prejudice among Protestants in Europe. Indeed, Protestant leaders over there take for granted the need and benefit of every nation to have diplomatic ties with the Vatican, and they are no little amazed by the storm and fuss that Protestant ministers have raised about the issue in the United States. Here in this country Catholics cannot but have more than a slight suspicion that the leaders of Protestantism would rather have Communism triumph than have the worldwide influence of Catholicism acknowledged, even though it would mean the end of all liberty and right to worship for themselves. In their refusal to agree to all possible means that may stem the tide of brutal force and diabolical destruction of Christian principles and ideals, Protestant leaders undoubtedly are playing the game for the Communists, who stand only to profit by the further division and weakening of Christian unity.

On a lower level, there is quite a whirlwind of bigotry sweeping this land, flamed largely by the words and acts of some Protestant divines themselves. Prejudice has a way of sifting from top to bottom, from generation to generation, from neighbor to neighbor, from parents to children. Sometimes this has tragic-comic interludes,

especially in the case of children. Memory recalls one little girl who was happily skipping up and down the aisle of a train until she came to a stop, horror-stricken before a clergyman who was quietly reading his breviary. "Mommy," she cried, loud enough for the ears of all, "here is one of those terrible priests!" To her credit, the woman blushed in awkward confusion.

In twenty some years of receiving more than two hundred converts into the church, the writer has often marveled at the fact that almost all of them took instructions and accepted Catholicism with hardly a protest or concern from non-Catholic relatives and friends. But the past year has been different. Before entering the air corps, a young man recently asked secretly for baptism, after his father had refused permission for four straight years. In July a middle-aged school teacher entered the Church, and her relatives do not know it to this day. A veteran of the armed services waited until the day before his baptism to tell his parents that he had decided to become a Catholic. His parents have since refused permission to a younger brother to take instructions. A young lady, a college graduate, is almost through her catechism, but it has caused a minor civil war in the family circle. In each case, in answer to the question, "Why all the opposition?", the reply has been: "Father, they are good people, but they know absolutely nothing about the Catholic Church. All they know is what they have always heard — falsehoods. They are not even willing to accept my word about things. They think I've been hoodwinked."

Many non-Catholics, from their contacts and conversations with good Catholics, gradually come to lose their inherited and preconceived false no-

tions about the Catholic Church. Others, however, will admit that there are some things admirable about Catholics and their religion, but they still stick to their traditional suspicion that all is really rottenness in the whited sepulchre of Catholic belief and priestcraft. Unfortunately the vast majority of non-Catholic Americans have no opportunity of learning the truth about the Catholic Church. They could learn, if they would read Catholic publications or go to a priest for information, but usually their prejudice or lack of interest precludes any such action. In consequence they go on from year to year, harboring the same old out-moded and unfounded fallacies, to the detriment of their own minds and those influenced by them.

To a Catholic, and many non-Catholics also, much of the following may seem quite puerile, but experience has proved that the succeeding inherited and false ideas about Catholicism are the seeds that nurture most suspicion, prejudice and hatred.

There is nothing sinister or secret about the Catholic Church. When an inquirer comes for instruction, — and all are welcome, — he is told all. That is why (in part,) most inquirers become Catholics.

The Pope is not interested in political control of the United States or of any other country. His only political interest is in tiny Vatican City, which keeps him free of political domination. His only real interest in the United States is spiritual, and he would like to see all Americans, as well as all other nationals, won over to God.

The Catholic Church is not totalitarian, but authoritarian, with the authority which Christ gave to His apostles. The Church is absolutely opposed, in every basic principle, to the tenets

of the Nazi or Soviet State. On the contrary, the truths of Catholicism agree perfectly with the fundamental mandates of our Bill of Rights and the Constitution.

The Catholic Church does not desire a union of Church and State. Experience has proved the Church thrives best when unhampered by any danger of State dictatorship and when it is not the victim of discrimination and injustice. Bishops and priests are forbidden by church law to run for political office. But like all good citizens, they are bound to be interested in good government and the qualifications of candidates for public office.

Catholics are not opposed to public schools as such. But they maintain their democratic right to be critical of the kind of education enforced on parents and pupils by the present system of public schools and to build and support their own institutions to include training in religion and morality. Catholics likewise maintain their right to protest vigorously against a frequent unfair and discriminatory disbursement of public school funds, especially in regard to health and social services, which should be denied to no child, regardless of religion or school.

Priests do not have invisible horns or carry hidden daggers. Neither are they immoral, crafty or political agents of a foreign power. A priest's sole aim in life is the glory of God and the salvation of souls: if otherwise, he would be a fool, for the life of a priest is too hard and it grants too little, were he to follow his calling for worldly gain, pleasure or sin.

There are approximately 150,000 Sisters in convents in the United States. They entered of their own free will, they remain because they want to, they can be dispensed from their vows at any time. According to worldly stan-

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dards, their lives are terribly austere and barren, and they too would be fools if they entered for earthly pleasure, fame or comfort. Their main joy in life is the good they do for the sick, the orphan, the aged, the child in the class room. And they do it, as the moderns say, for free.

The Catholic Church is not tyrannical with regard to divorce and birth-control. Both the Bible and natural reason vigorously condemn these evils. As with the ten commandments, all the Catholic Church can do is to stand by God's laws concerning marriage. To yield to the shifting tempo of moral practice would be to compromise the natural and revealed moral law, which is unchangeable.

The Catholic Church does not encourage drunkenness and sinful gambling. But correctly, the Church does not confuse a thing that is not a sin in itself with the abuse of a thing, which is always sinful. Drunkenness, gambling that causes harm, any pleasure that brings temptation — these are all moral evils — but they are not the *only* sins. The Church teaches that the real remedy for these evils is personal temperance and sobriety, not external legislation or confused teaching about moral standards.

The Catholic Church does not in any way shackle either human liberty or human intelligence. In as much as a Catholic is convinced that his church has had the truth from the days of the apostles, he is bound by the limits of these truths, just as all men are bound by intellectual honesty to hold to what they are convinced is true. Always the Catholic Church has dotted the earth with schools and universities, — for an objective discovery and discernment of truth. That is why so many modern day scholars become Catholic.

The Catholic Church has never fa-

vored poverty, nor social injustice, whether economic or interracial. On the contrary, no institution in the world has done more to right these evils than the Catholic Church. The fact that the Church, like her Divine Founder, has been persecuted in every century, indicates this truth: the Church has ever been on the side of the unfavored: the weak against the strong; right against might; the poor against the rich when the latter abused their power. It must be remembered, however, that the primary purpose of the Church must ever be the salvation of souls — not the impracticable and impossible establishment of a paradise on earth.

Moreover, at the expense of seeming trite and hackneyed:

The Catholic Church has never kept the truths of the Bible from its people.

The confessional is not a den of iniquity. Take a look at one, and see how impossible it is to commit sin there.

Catholics do not adore the angels and saints.

Catholics do not adore statues and pictures.

Catholics do not condemn all non-Catholics to hell.

Catholics do not buy indulgences.

An indulgence is not a permission to commit sin, or even a forgiveness of sin. One must be in the state of grace to gain an indulgence.

Catholics do not believe that they can go to confession and immediately go out and commit the same sin again. Confession without true sorrow and a firm purpose of amendment is worthless and a sacrilege.

Catholics do not wear a scapular medal as a good luck charm. It is an act of devotion and a

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profession of their faith. Catholics pray for their dead, because it has ever been done in both Old and New Testament times.

Catholics do not pray to the saints in the belief that the saints of themselves can help them. But they know that the prayers of the saints are more powerful than their own with God.

If all Catholic priests and nuns were scamps, Catholic Americans would be the first to throw them overboard. On the contrary, Catholic lay people have the deepest respect for their clergy and religious.

In fine, if there is any other evil you have heard of the Catholic Church, the chances are that the truth is the opposite of what you have heard or read. It is true, the Catholic Church does have its share of human failures — the Apostles had theirs too — but

that does not invalidate the Church itself or vitiate its millions who are trying sincerely to imitate Christ, the One and Only Founder of a Christian Church. If you hear evil of the Church, all we ask is that you consult a well-informed Catholic layman, or better still, a priest, before you make your judgment or speak of it to others.

So do not be afraid of the Catholic Church. Investigation will prove that there is nothing in Catholicism that means you harm, — nothing, at least as far as ideals and morality go, that your better instinct and judgment will not approve. Any priest will welcome your honest inquiries about the Catholic faith, and he will return sincerity with sincerity, humility with humility, kindness with kindness. And remember: no one can ever be compelled to be a Catholic: only honest convictions and conscience, united with the grace of God, can bring about a conversion.

The Wedding Kiss

Before the Reformation, Mass was celebrated in many places in England not according to the Roman Rite but according to what was known as the "Sarum Rite," which had been instituted by St. Osmund about the year 1075. The wedding Mass in this rite has one special feature, namely, that after the priest had turned from the altar to the bridal couple in the midst of the Mass and imparted the marriage blessing, he then, having kissed the altar, gave the "Pax" or kiss of peace to the bridegroom (as the sacred ministers give it to each other at solemn high Masses), and the bridegroom then gave it to the bride.

Probably this is the origin of the custom current today of the bridegroom kissing the bride fondly in the vestibule of the church after the wedding ceremony is all over. The former custom seems to be much better. The kiss of peace was then a part of the holy ceremony of the Sacrament of matrimony. Today it is divorced from the ceremony (like so many things in this secularistic age) so that its only significance is that of romantic love — like the love one reads about in modern pagan magazines and sees in modern pagan movies.

For Non-Catholics Only

F. M. Louis

Should Mary Be Honored?

Objection: Catholics are surely acting contrary to the Bible by the high honors they pay to the Mother of Christ. Nowhere in the Scriptures does it say that such honor should be paid to her. Moreover, she appears so seldom in the Bible, and then so little is said of her, that it is clear that God wanted her to be left in the background. Therefore it is wrong to pay as much attention to her as Catholics always do.

Answer: To the contrary, it seems clear to all Catholics that Mary holds such a prominent place in the Bible, and in the history of God's dealings with mankind, that God wants her to be looked upon as one chosen by Him to be a spiritual mother to mankind.

On every important occasion when God did something for the benefit of mankind, He saw to it that Mary was present as a part of His plan.

When He promised, after the sin of Adam and Eve, that a Redeemer would one day wipe out the debt they had incurred for the whole human family, Mary was there. For His promise was made in these words to Satan: "I will put enmity between thee and the woman, between thy seed and her seed; she shall crush thy head and thou shalt lie in wait for her heel."

When, throughout Old Testament days, God inspired His prophets to foretell the coming of a Redeemer, they spoke of this event as happening through the woman God chose to be the mother and helper of His Son. "A virgin shall conceive and bear a son, and his name shall be called Emmanuel."

When the time had come for the Son of God to appear as the Redeemer of mankind, it was to Mary that the angel appeared to announce the good tidings first: "Hail, full of grace, the Lord is with thee. Behold thou shalt conceive in thy womb, and bring forth a Son; and thou shalt call His name Jesus . . . and He shall reign in the house of Jacob forever."

When this prophecy was fulfilled, and the last nine months of waiting were finished, it was of course Mary who brought forth the Son of God, in so doing, bringing forth life to all the children of men and thereby fulfilling the definition of a mother.

When it was time for the first of many miracles to be wrought by Christ, that all the world might recognize Him as the Son of God, it was Mary who inspired that miracle by a simple request in behalf of her friends.

When Christ consummated the work of redeeming mankind by dying on the cross, it was Mary who stood beside His cross, sharing, as only a mother could, every moment of His agony and pain, earning the right to be called, by God's will and design, a co-redeemer of mankind.

Thus God decreed that Mary should be present throughout all His divine interventions in behalf of the happiness of mankind. It is clearly His will, therefore, that Mary remain before the minds and hearts of men as an object of honor, a source of intercessory help, a spiritual mother who will help those who call on her to the end of time.

Christians Can't Hate

There is a simple solution to many of the problems of the world. And it is in no sense an over-simplification.

M. H. Pathe

EARLY THIS YEAR I was preaching missions down in the State of Alabama. In one of the parishes, in the northern part of the State, I became particularly interested in the work of two young diocesan priests. Between them they divided a large section of territory wherein many natives have never heard of the Catholic Church, and many more have heard of it only as a dangerous and detestable religion.

The priests devote themselves to what they call street preaching. In vacant lots, and on the street corners of little towns, they gather around them what small crowds are willing to listen, and in simple language and with extraordinary kindness they teach the fundamental truths of their faith.

The people listen with great attention to what these priests have to say. Sometimes questions are asked — and answered. At times too some bitter accusations are made against Catholics — old charges that have been refuted millions of times — old lies that were buried centuries ago — old fables that should now be but dust in their graves. But the young priests treat all these things with edifying patience. Their kind answers really “turn away wrath.”

One evening, from a little crowd, a woman stood up and after a bitter tirade against the Church she emphasized her personal hatred for Catholics. She insisted however, in a loud voice, that she “loved Jesus.” I wondered what the priest would say. This would seem to be an occasion that called for words of severe condemnation. But in-

stead of condemning, the priest answered in a calm and kindly tone: “Dear Lady, you cannot love Jesus and hate Catholics.” I think it was that same evening the lady came to the priest and apologized for her words, and asked to be instructed in the Catholic faith.

That little sentence was one of the finest sermons I have ever heard. “You cannot love Jesus and hate Catholics.” When all the books are written answering the charges that are made against her by the enemies of the Catholic Church they can be summed up in one simple but astounding truth: “You cannot love Jesus and hate your fellow-man.”

Every sincere Christian should be interested in knowing whether his love for God is real or only a pretence. For the words of the Bible must ring constantly through his mind: “This is the first and the greatest commandment: thou shalt love the Lord Thy God with thy whole heart and with thy whole soul and with thy whole mind.” (Matt. 22:37.) Love for God is the foundation of all religious endeavor. Unless the prime motive of a man's actions be the love of God, or the fear of God, which is the concomitant of that love, his actions have no supernatural value.

That's what St. Paul indicated clearly in his first letter to the Corinthians — “If I speak with the tongues of men and angels and have not charity I am become as sounding brass and tinkling cymbals.” (1st. Cor. 13:1.) No matter what kindness we show, no matter

what heroic deeds we perform, only the motive of the love of God can make them worth while in the sight of God. "And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity it profiteth me nothing." (1st. Cor. 13:3.)

It would indeed be a wonderful comfort to any man to possess some norm by which he might measure and weigh his love for God. God has supplied that norm. He insisted that the second commandment was like unto the first: "Thou shalt love thy neighbor as thyself." St. John, the Apostle of fraternal charity, writing nearly seventy years after Our Lord's Ascension, repeats this teaching of the Master, in words that cannot be misunderstood. "If any man say I love God and hateth his brother he is a liar." (I. Jno. 4:20.) The zealous young priest on the Alabama mission was only repeating the infallible word of God: "You cannot love Jesus and hate Catholics."

It is both humiliating and depressing to have to acknowledge that hatred rules our world today. Nation is set against nation, race against race, and hatred between Christian sects keeps people in a constant turmoil. Even when a man looks closer to home he will find hatred poisoning the very roots of the society in which he lives.

Because Catholics are often the victims of a diabolical hatred, and everything they hold sacred is held up to scorn, and the teaching of their Church is travestied by paid lecturers, and all their motives are twisted into a mockery of fair play, a man would expect that between Catholics themselves there would exist a bond of exemplary fraternal charity. Indeed, centuries ago it was a like persecution that forced the pagans to say — "See how the Chris-

tians love one another." The only Christians existing then were Catholics. Can this be said of them today?

Do Catholics practice the charity whose absence among others they so justly lament? In their conversations have they a sacred regard for the good name of their neighbor? Are they found guilty of broadcasting lies about others? Do they refuse to give the ordinary signs of good will to those with whom they live? Are they ready to forgive those who wrong them? Do they cover with the sweet cloak of charity the weaknesses and sins of others? Do they harbor hatred toward those whose skin happens to be of a different color? Is their attitude toward others made dependent on the narrow lines of nationality? Do Catholic neighbors live in peace and Christian harmony? Should the splendid young priest in Alabama have to say to his co-religionists: "You cannot love Jesus and hate Catholics"?

In this age of selfishness and hatred it would be well for all of us to meditate on that simple truth. We believe that Christ, our Savior, died on the cross for all mankind. He wants all souls to enjoy the eternal beauty of the Beatific Vision. He died for the wretched sinner who lives down the street, as well as for the garrulous creature who lives next door. He died as willingly for the beggar in rags as for the Prince clothed in purple. He died for those who stole our money and for those who robbed us of our good name. He died for the black man, for the yellow man and for the white man. At the foot of the Cross there were no distinctions of rich and poor, of powerful and weak, of Jew and Gentile, of Catholic and Protestant, of sinner and saint. No nationality had any special claim on the saving Blood that reddened the rocks of Calvary. He died for all, "that they may be one,"

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(Jno. 17:21.) and "that the love wherewith thou hast loved me may be in them." (Jno. 17:26.)

Let us look into our hearts and see if the unchristian spirit of hatred lives there. Certainly we all want to love

God. Over and over again we repeat the beautiful prayer, "My Jesus, I love thee." Then let us recall the admonition of the young and zealous street preacher in Alabama; "You cannot love Jesus and hate anybody."

Biblical Problem

E. A. Mangan

The Apocryphal Scriptures

Problem: Is there any Catholic edition of the apocryphal Scriptural writings that may be read by Catholics? In general, may Catholics read these writings?

Solution: I take it for granted that the questioner understands "apocryphal works" in the same way as Catholic Scriptural authorities speak of them, namely, books which were never considered as Scripture by the Catholic Church, and are not now contained in the Catholic Bible. The best of these books were written some time between 200 years before Christ and 200 years after Christ. The various authors gave them titles such as are actually found in the Bible, e. g., "The Apocalypse of Moses," "The Gospel of St. Peter," etc., in order to gain attention and to insure their being read.

These books are not Holy Scripture and therefore they do not come under the same condemnation as a Bible that is printed and edited by any but a Catholic source.

A great number of the apocryphal books were written by Catholics in good standing with the Church and are in general edifying (though at times they contain some silly stories). These do not come under any listing as forbidden books. They have been judged by competent men time and again as containing nothing harmful.

Some of these books were written by heretics, and so probably come under the condemnation of the code of Canon Law which forbids Catholics to read books written on religious subjects by other than Catholics unless it is certain that there is nothing heretical or harmful in the books. Surely quite a few of these could be read by Catholics on the advice of a competent priest who knows what they contain.

Finally, some of the books are heretical in leanings, blasphemous and subversive of the faith. If they are of this nature or if they attack the Catholic faith or the foundations of religion or morals, they are forbidden books even though they were edited by Catholics.

Finally, in answer to the question as to whether there is a Catholic edition of the apocryphal books, I can only say that I know of none that has been published.



For Wives and Husbands Only

D. F. Miller

Husband's Resentment Against Pregnancy

Problem: My husband is exceedingly angry over the fact that I have become pregnant and that we shall have a fifth child in eight years of married life. He treats me as if this was my fault, as if I have committed a great injustice against him. He has even gone so far as to suggest abortion, and flew into a rage when I said I would not even think of such a thing. He keeps constantly complaining about the fact that we shall never have a nice car, a better home, and other comforts that he has been dreaming of. Our home is miserable and I don't know what to do.

Solution: This problem has come to us in different words and circumstances from several different wives. Besides those who have written to us, we know that there are many more who have experienced the same trial. We hope that some of the husbands involved in such cases will chance to read what we have to say here.

First of all, the Catholic or Christian husband who has set his mind on never having another child while he continues to demand a normal use of his marriage privileges, has already renounced his birthright and sold heaven for a comfortable life in this world. Whether he practices contraception himself, or insists that his wife see to it that she does not become pregnant, he is living in a state of outright rebellion against God, of selfish perversion of the whole Christian idea of marriage, and of terrible danger both of breaking up his home and losing his soul.

If, despite his sinful precautions, or even his constant use of rhythm, his wife becomes pregnant and he then turns against her in bitterness and resentment, he proves how terribly far the selfishness of pure paganism has succeeded in taking possession of his soul. Unless he begins to take hold of himself, and overcome his base lower nature, and recall the pledges of his wedding day, and surrender to God's designs while trusting in His Providence, he will make himself worthy of contempt not only from God but from all decent men. We sincerely implore every husband who has a glow of faith left not to permit the normal happenings of married life to deprive him of all sense of justice and fairness towards his wife, and of basic submission to God's will.

For the wife whose husband has turned against her because of a new pregnancy, there is need of great courage and holiness. Let her cling to God's will even when it comes in the form of this cross; determine to be calmly cheerful in the face of her husband's bitterness; approach the sacraments more than she did before; and try harder than ever to get rid of conscious faults she recognizes in her own character. With God on her side she can win her husband over to what is right and good. If *she* turns against God, all is lost in her home.

Patron of Mothers

The remarkable story of how St. Gerard Majella has been permitted by God to take over the care of mothers in the ordinary and extraordinary dangers of child-bearing.

T. Tobin

IN THE United States and many other parts of the world more and more mothers are turning to St. Gerard Majella as their special patron. Divine Providence has seemed to reserve a very special role for him in these days that are so marked by the conspiracy against motherhood. Women who have been childless for many years and have been told that they would be unable to conceive or carry a child have prayed to St. Gerard and have been rewarded with healthy children. One mother was blessed with a child after twenty-three years of marriage! Women who have been warned of serious danger to themselves and their children have in full confidence called upon this Saint and have had the happiness of holding normal children in their arms.

Expectant mothers have placed themselves and their unborn children under the protection of St. Gerard and have found that he did not fail them. Parents who have the RH factor have called upon the "Mothers' Saint" and have borne normal and healthy babies. Mothers have learned to rely upon their heavenly friend in all the problems, great or small, that they encounter in fulfilling their vocation of motherhood. As is to be expected, the unusual and difficult favors receive major attention; but most mothers thank St. Gerard for the graces of an uneventful pregnancy and the safe and easy delivery of a normal and healthy baby.

In a letter of thanksgiving for her "Gerard" one mother has well ex-

plained the role of St. Gerard. "There were none of the horrible pains that I was led to expect. Instead, I was given the grace to realize that I was cooperating with God in bringing a new life into the world and that any discomfort would be a privilege. This, I believe, is primarily what St. Gerard has asked of our Lord: the grace to alleviate fear and to make one realize the true meaning and spiritual beauty of motherhood. I truly wish that it were possible for every mother to know what a powerful friend she could have in St. Gerard."

Gerard, the youngest of the five children of Dominic and Benedetta Majella, was born on April 6, 1726, in the small town of Muro, Italy. He was very frail and his parents hastened to have him baptized on the day of his birth. Even his childhood was marked by extraordinary graces from God. As a boy of five he used to go to a little chapel to pray before a statue of the Madonna and Child. Often he would return home with a loaf of bread and tell His mother and sisters that "a most beautiful boy" had given it to him. On several occasions his mother and sister followed him and saw the Christ-Child leave his Mother's arms to play with Gerard and present him with a loaf of bread before returning to His Mother's arms.

When Gerard was twelve, the sudden death of his father made it necessary that he leave school and begin work as an apprentice-tailor. The foreman took a strange dislike to the inof-

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fensive boy and showed his anger by curses and blows. One day when his hand was raised to strike Gerard his fellow-workers noticed a strange smile on the boy's face. When questioned about this, he explained: "I was smiling because I saw the hand of God raised to strike me." Surely it took the vision of a saint to see the permissive will of God in the abuse given him by the foreman.

It was only natural that Gerard's thoughts would turn to the religious life. Three times he applied for admittance to a certain religious order and three times he was refused because of his poor health. But the arrival of Redemptorist missionaries in Muro brought new hope. Although his entreaties were rejected by the missionaries, Gerard did not give up his desire to be a religious. When the Redemptorists were to leave town they warned his mother to lock his bedroom door so that he could not follow them. The next morning Gerard's mother unlocked the door to find an empty bed, an open window from which hung a sheet, and this note on the dresser: "I have gone to become a saint." Gerard caught up with the missionaries and finally obtained their reluctant permission to become one of them. He was sent to the Redemptorist house at Ilceto with this strange note of recommendation from one of the missionaries: "I am sending you a useless laybrother."

This useless laybrother did the work of four men and advanced rapidly in sanctity. His prayer-life was continual and his spirit of obedience was so perfect that several times he appeared in distant places in response to the unspoken request of his absent superior. Gerard spent much of his time traveling with the missionaries and had remarkable success in bringing sinners to repentance, often by revealing the

secrets of their consciences.

In 1754 Gerard had to undergo a great trial to prove the heroicity of his virtue. One of his works of zeal was to encourage girls to follow their religious vocation and to provide the necessary dowry for poor girls. Neria Caggiano had been so helped, but returned home from the convent after three weeks. To explain her action she circulated falsehoods about the nuns, and when the good people of Muro refused to believe such stories about a convent recommended by Gerard, she determined to save her reputation by destroying the good name of her benefactor. In a letter to St. Alphonsus Liguori, the superior of the Redemptorists, she accused Gerard of sins of impurity with the young daughter of a family at whose house Gerard often stayed on his missionary journeys.

St. Alphonsus called Gerard to answer the charge, but he, like his Master, was silent and left the clearing of his name to God. His superior was forced to take action and punished Gerard by forbidding him to receive Holy Communion and to leave the monastery. Gerard felt the deprivation of Communion so keenly that he begged not to be allowed to serve Mass lest the greatness of his desire to receive his God would cause him to seize the consecrated Host from the hands of the priest. Some time later Neria became dangerously ill and retracted her calumny in another letter to St. Alphonsus. Gerard, who had not been depressed in the time of trial, was not elated in the hour of his vindication. He felt that the will of God had been accomplished in both instances.

When we read the life of St. Gerard we are reminded of the early days of the Church with its frequent manifestations of the extraordinary gifts of the Holy Spirit. He frequently fell into

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ecstasy while meditating on the will of God and was raised several feet above the ground. Several times he was granted the unusual miracle of being seen and spoken to in two places at the same time. Many of his miracles were performed for the benefit of others. He restored life to a boy who had fallen from a high cliff; he blessed the scanty supply of wheat of a poor family and it lasted until the next harvest; several times he multiplied the bread that he was distributing to the poor. One day he walked on the water to lead safely to the shore a boatload of fishermen whose lives were endangered by the stormy waves.

Gerard was always in poor health and when he was seized by violent hemorrhages of the lungs it was evident that he did not have long to live. He was entirely abandoned to the will of God and had this sign placed on his door. "The will of God is done here, as God wills it and as long as He wills it." A little before midnight on October 15, 1755, his innocent soul went back to God. Thousands came to view the body of their "saint" and to find a last souvenir of the one who had helped them so much. After his death miracles attributed to his intercession were reported from nearly all parts of Italy. In 1893, Pope Leo XIII beatified him, and on December 11, 1904, Pope Pius X canonized him as a Saint.

Although St. Gerard has been invoked as the patron of workmen, of vocations, and good confessions, his special intercession has been in behalf of mothers and children. Even in his life there are recorded two instances of this remarkable power in behalf of mothers. One day as he was leaving the Pirofalo home, the young daughter ran to give him a handkerchief that he had forgotten. In a moment of prophetic insight Gerard told her: "Keep

it. It will be useful some day." Years later when the girl had married and was in danger of death in childbirth she called for the treasured souvenir. Almost immediately after she touched the handkerchief she delivered a healthy baby. On another occasion the prayers of Gerard were requested by a mother when she and her unborn child were in danger and both she and the child came through the danger safely.

The devotion of mothers to St. Gerard has increased greatly since his death. A witness at his beatification testified that Gerard was known as the "Saint of happy delivery." Many hospitals have dedicated their maternity wards to him and distribute medals and leaflets to mothers awaiting delivery. Thousands of mothers have named their children after their patron. Geralyn, Gerardine and Gerardette are new names that have been added to our language to honor him.

Various reasons have been adduced to explain the wonderful power that God has given to St. Gerard. It may be because he was a sickly baby who had to be baptized the day he was born. Others see in his power a reward for silently bearing the charge against his virtue. Perhaps the real reason is that he was a model of the great virtue of trust in God that is so necessary for mothers today. The terrible and all too common evils in marriage today are the crimes of contraception and abortion. Under the pretext of poor health, or lack of material means, or fear of the future, or concern about what others will say, many husbands and wives accept pagan practices and limit their families by sinful means. The only adequate answer to these twin evils is found in an unlimited trust in the powerful and merciful will of God. God elevated marriage to the dignity of a sacrament and has pledged Himself to

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give every couple the necessary graces to find happiness in their vocation by following the laws He has set down to govern married love.

Trust in God was the characteristic virtue of St. Gerard. His favorite slogan was: "God will provide." Once, while leading a group of clerical students on a pilgrimage, he used his last few coins to buy flowers for the altar. As he placed the flowers before the Blessed Sacrament he said: "Lord, I have taken care of you. Now you take care of my students and me." And the Lord did take care of them in a remarkable way. To all the entreaties of friends to defend himself against the false accusations he replied: "It is for God to see to that." In poor health and in danger of death his trust in God did

not falter. Thus Gerard, by his life and his intercession, will help mothers to acquire complete trust in God and resignation to His will.

The League of St. Gerard is a non-profit organization formed with ecclesiastical approval to spread devotion to St. Gerard and to combat the forces of Anti-life. It distributes freely thousands of medals and leaflets to hospitals and individuals. A monthly bulletin of letters of thanksgiving, as well as lists of children named after St. Gerard, is published by the League. MEDALS, LEAFLETS, AND BULLETINS ARE AVAILABLE WITHOUT CHARGE TO THOSE WHO WRITE TO THE LEAGUE OF ST. GERARD, LIGUORI, MISSOURI.

Horseless Farms

The United States' Department of Agriculture's Bureau of Agricultural Economics reports the following figures on the sources of power relied on by farmers over the past 30 years:

Year	Horses and Mules (Thousands)	Tractors (Thousands)	Motor Trucks (Thousands)	Automobiles (Thousands)
1910	24,211	1	0	50
1920	25,742	246	139	2,146
1930	19,124	920	900	4,135
1940	14,478	1,545	1,047	4,144
1950	7,463	3,825	2,200	5,800

It appears that mechanization and the great use of power will continue producing crops and performing the jobs around the farm. Poor old Dobbin!

How To Have Fun

When Charles M. Schwab was 72 years old he was sued for a large amount of money. It was the kind of case most prominent men would have settled out of court, to avoid publicity. But Mr. Schwab went through with it and won. Before he left the witness stand, he asked permission to make a statement.

"I am an old man," he said, "and I want to say that 90 percent of my troubles have been due to my being good to other people. If you younger folk want to avoid trouble, be hard-boiled and say *no* to everybody. You will then walk through life unmolested, but," and here he smiled, "you will have to do without friends, and you won't have nearly as much fun."

Eisenschiml, *Without Fame*

Readers Retort

In which readers are permitted to speak their minds about views and opinions expressed in *The Liguorian*. All letters must be signed and full address of writer given, though name and address will be withheld from publication if a correspondent so wishes. It must be repeated that anonymous letters will be ignored.

Anon, Ohio

"For a long time now I have listened impatiently to the criticisms of my fellow-church-goers in regard to my being an 'end-of-the-pew-hugger.' I am not against etiquette in its place. However, it is a very fluid thing, and just because a majority want the rest of us to sit a certain way in church, it should not carry the weight of dogma. This is why I like the end of the pew. I usually get to Mass a few minutes early. The church is nearly empty. My reward for being first is a choice of seats. So I take the end of a pew near an exit in the front of the church, because 1) it is easier to get to the Communion rail from there; 2) it is a good place from which to see the altar and to watch the Mass; 3) I dislike being wedged into a crowd (this, I admit, may be a phobia); 4) I have respiratory trouble and it is easy to leave the church if I have a fit of coughing. I hope it will not be uncharitable to impute a few motives to my critics. Maybe they want the end seat themselves; if not, why do they ask me to move over when there are about ten empty pews in front of me? And maybe they want to cover up their coming late to Mass by just slipping into an end seat. People do not move out of their seats for others in movie houses, theatres, stadia, etc. Why should they in church? After all this, let me say that I am of the opinion that people behave better in church than anywhere else, and if each one does his best to be devout, what his neighbor does is of consequence only to his individual conscience and to God.

Miss N. N."

We doubt whether anyone could cavil at the reasons at least this person has for

clinging to the end of a pew during Mass. Without such reasons, however, hugging the end of a pew can still be a minor form of selfishness. But none of us has the right to judge the individual who does so. There may be good reasons.

The editors

Mount Angel, Oregon

"I usually agree wholeheartedly with *THE LIGUORIAN*, but your retort to J.P.D. concerning chiropractors and medicine was more than I could take. In your recent article on taking medicine you said it is morally wrong for a sick person to disobey the orders of his physician. The medicines and harmful drugs prescribed by the different physicians I have consulted made my condition worse than it was. At last I sought the aid of a chiropractor and there found the truth about the greatest of healing arts. Thousands of sick people have gone the rounds of physician after physician, prescription after prescription, operation after operation, and finally were compelled to turn to a chiropractor as a last faint hope of health. It is then they have come to a realization of the truth. I was cured by a chiropractor when the medications of doctors only made me worse. Before God I do not feel that I have done wrong in no longer obeying the dictates of the medical profession. And I am sure God would not approve of all the shots, drugs and operations administered to the average person today.

Mrs. E. H."

The article on obedience to doctors in this issue of THE LIGUORIAN presents the moral obligations and privileges of sick

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persons. We have never denied that sick people have a right to change doctors, to turn to chiropractors, etc., if their illness does not yield to one professional man's treatment. At the same time, we are bound to deny that medical men know nothing, that all their medications are harmful, etc. There are too many thousands of people walking around in health today whose natural powers of recovery from disease were assisted by the administration, and often the operations, of a good physician. There are also those who have been assisted back to health by chiropractors. We should like to ask the chiropractor who wrote us a bitter and sarcastic letter, asking us, however, not to publish it, to read carefully again the letters from readers that started this discussion. These letters, like the one here quoted, stated that medical men are incapable of doing anything for any sick person; that only chiropractors can heal any disease. We merely denied the two statements made by them: 1) that medical men can do no good for any sick people; 2) that chiropractors can do everything for all sick persons. We hail both medical men and chiropractors for their efforts to treat the ailments of suffering humanity, and stand by the moral principles published in this issue of THE LIGUORIAN.

The editors

Memphis, Tenn.

"My husband and I have received and enjoyed THE LIGUORIAN for over a year. Each time I read, in 'Readers Retort,' a letter from someone who no longer wishes to receive THE LIGUORIAN because of some article that offended him, I think of the words in St. John's Gospel (6:61): 'Many, therefore, of his disciples, hearing it, said: This saying is hard, and who can hear it?' Many of your sayings are hard (as Truth is hard) but even as Christ let those disciples who did not believe turn back so you let angry subscribers cancel out rather than compromise with the truth. This has

been especially evident in your stand on racial prejudice and I should like to say that I stand with you. God may be said to be color-blind, and since He created us in His image, it is most reasonable to believe that He expects us to be color-blind too. He gave His Son to be a brother to men of all colors, and anyone who rejects another man because his skin is not white is rejecting Christ too. I am a convert and I welcome the opportunity to have your magazine in my home where my parents are not Catholics.

Mrs. L. J. C."

How simply, as in this letter, the Christian principles about race relations can be stated! We shall continue to pray and work that they may be applied universally to all the seemingly intricate problems we have allowed to grow up in America in respect to race relations.

The editors

New York, N. Y.

"I cannot understand the viewpoint of some of the people who write to THE LIGUORIAN, and particularly those who have written to criticize or condemn the Redemptorists for their way of preaching and teaching the Gospel. I am a middle-aged nurse and was baptized a Catholic only a year ago, after a course of instructions by a Redemptorist. Since that time I have made a Redemptorist mission. True, Redemptorists are strict; they stress God's punishment for those who do not love and obey Him, but they are just as emphatic in speaking of the reward for those who do love and obey Him. If there are any priests or order men who teach Catholicism with a foot on the soft pedal, so to speak, I'm thankful I was sent to a Redemptorist. No good can ever come, it seems to me, from trying to evade or smooth over the rule by which eternal life is gained, contained in Christ's words: 'If you love me, keep my commandments.' I am still in awe over the love and patience

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of my Saviour, and pray that the rest of my life will be marked by unquestioning love and devotion to Him.

J. V. B."

Deep in our hearts we have always been convinced that "no good can come from soft-pedalling Christ's words and commands," and that He said plenty about the rewards He offers to make easy the acceptance and fulfillment of His commands. THE LIGUORIAN wishes to be only the echo of His words and the reflexion of His love.

The editors

Grand Rapids, Michigan

"I have just completed a year's subscription to THE LIGUORIAN. I had made up my mind not to re-subscribe, because some of the articles in it made me feel uncomfortable. I did not want to change my easy mode of living. But I find that I am afraid not to continue reading it if I want to reach eternal life. I feel that this magazine has put me on the right road, and if I continue to read it, my feet won't stray from it again. I had never read any religious magazines after leaving the ninth grade of a Catholic school. I believe now that if I had, I would never have become such a faithless Catholic. God bless your work, and may it bring many more strays back to the fold.

H. P."

Letters like this give us heart to continue the campaign on which THE LIGUORIAN is based: that all Catholics today, in the midst of torrents of secularistic propaganda, must do some good reading to maintain a grip on their faith and the knowledge and courage to practice it. We are grateful to all who help us convince others of this need.

The editors

New Auburn, Wis.

"I was glad to see the letter from the Belleville, Ill., girl telling of the sensible

decision not to sacrifice her faith for a man whom she could have married only outside the Catholic Church. I am a young woman happily married to a good, sincere Catholic man. I can realize how hard it would be to be married to anyone but a Catholic, to say nothing of being married outside the Church. I, too, had chances to throw away my religion for a man before I finally married, and I thank God with all my heart that He gave me the grace and light to resist the temptations. I hope that all Catholic girls in similar situations will have the humility and good sense to pray for help when tempted to give up their souls forever.

Mrs. E. B."

THE LIGUORIAN pamphlet "Lost Children" (five cents) has been a help to some who have been tempted to enter an invalid marriage. It tells frankly the price that must be paid for such a marriage.

The editors

Baltimore, Md.

"We have an answer for those who have written bitterly to you about not being able to adopt children. We have been married for five years and have no children. Some day, we hope, we may still have our own, because the doctors can find nothing wrong. But our lives seemed so empty. Then, when we inquired about adoption, we were told there would be a long wait. So we went to the Catholic Charities and asked for details about foster parents. They were glad to see us, and in exactly two months we were boarding an adorable little girl. She was a problem child because she did not progress as other children did. But after six months she was an entirely different child. Imagine the deep satisfaction we feel at having brought her out of her glassy-eyed, staring world. She has a mother (most of these children are illegitimate) who will not permit her to be adopted. We know this, and though we are very attached to her, we shall be able to give her up should her mother

ever be in a position to take her. If that happens we shall immediately secure another child to whom we can give a home and love and the needed care. Our life now has a great purpose. We are very happy and want other childless couples to share in this self-satisfying work. With regard to THE LIGUORIAN, I can only say that it is exactly what we need.

Mrs. E. A. J."

The unselfishness of this form of care for neglected and abandoned children will always bring great rewards from God. Those who have been waiting to adopt babies should try it while they wait.

The editors

Rockford, Illinois

"Each month I notice the argument on racial prejudice continuing in your 'Readers Retort'. It seems that some people are still not convinced of the Christian attitude, and that shows the great depth to which prejudice has gone. Over and above the arguments based on the command that we must love our neighbors as ourselves, and those to be found in the Papal Encyclical on the Mystical Body of Christ, I would ask people who discriminate against the colored race and that all human beings are therefore descended from them? If you believe this (and you cannot escape it) then you must agree that all human beings are related to one another, and regardless of color or race, we are all of the same basic stock—descended from Adam and Eve; therefore white man, red man, black man, yellow man are blood brothers. If we followed the law of charity to our 'brother,' the Negro, the Oriental, the Indian would not be in the low social state they are in now. We white people have made the poor Negro, the poor Indian, and the poor Mexican, yet we criticize them for being shiftless and living in squalor. . . .

Mrs. P. W. C."

Silver Spring, Md.

"Without attempting to contribute to your knowledge of things, I just want to say that in my opinion you are doing an incomparably fine job. Three years ago we subscribed for THE LIGUORIAN just because we thought we ought to have a Catholic magazine in the house. THE LIGUORIAN is in our home to stay. I don't know why we like your magazine so much. I know it is partly because parts of it have real entertainment value; but I think what attracts me most is the solid scholarship that is behind each of your articles. There is so little of this scholarship behind the writings in our papers and magazines (including many that are Catholic). It is refreshing to hear the lessons of the social encyclicals applied to the problems of daily living as this is so often done in THE LIGUORIAN. I have yet to hear, in the different states to which I travel, a sermon on labor problems, or on the absence of colored folk from an exclusive parish. Although my mind tells me where the Church stands on these problems, it is heartening to see them so frankly and clearly treated in THE LIGUORIAN. As a battler in the political arena, I have had to take it on the chin both from the socialist wing of the democratic party, and from the free enterprise extremists of the republican party. You have furnished much timely ammunition for the costly and sometimes discouraging fight.

J. L."

This is putting it well: that our stand, with the Church, is in the middle between left wing socialists of the democratic party and free enterprise extremists of the republican party. May there be many Catholic spokesmen and leaders to adhere to this middle way, where alone there can be a meeting of minds and cooperation between hitherto antagonistic forces.

The editors

Obedience to Doctors

In the face of many different opinions recently expressed, this outline of moral principles concerning the relation of patient to physician is presented.

L. F. Hyland

THE QUESTION of the moral obligation that sick persons owe to their physicians has stirred up a wide variety of comments among readers of the column entitled "Thought for the Shut-in" in *THE LIGUORIAN*.

Some have written that they look upon the practice of medicine as all quackery; that they believe that the taking of pills, submitting to operations, etc., on the advice of a doctor, are contrary to nature and incapable of preventing or curing disease.

Many who have written in this strain have added the opinion that chiropractors possess the only natural and effective means for curing all ills of the human body.

In response to our objection that chiropractic is not a cure for all bodily ailments (we have never said that chiropractic has no value at all, but only that it is not a cure for everything) many readers, (some of them chiropractors) have written angrily in defense of the chiropractic system as if we had condemned it entirely. Some of these repeated the charge that all medical men are quacks.

In the face of all this, we should like to repeat and enlarge upon the moral principles involved in the relationship between sick people and physicians. One does not have to be a physician or a chiropractor, nor an expert in the scientific principles underlying either profession, to discuss the moral principles every lay person must follow when he has need of expert advice for the preservation or restoration of his

health. The following principles can be seen to proceed from the natural law of God.

1. One is bound by the natural law and the fifth commandment of God to use every reasonable means for the preservation of his life. According to this principle, when a person is quite seriously ill, and does not know either the cause or the cure of his illness, he is bound to seek the advice and ministrations of someone who knows more about the body and the causes and cure of its diseases than he does. Since there are professional men who have spent many years in studying how to diagnose and treat the various ailments to which the body is subject, it is a reasonable measure for preserving life to consult one of them when ill, and the seriously sick person is bound to take this measure when it is possible to do so.

2. In choosing a physician or other expert in the treatment of bodily ailments, the sick person is bound to exercise common human prudence. This means that he may not blindly entrust himself to the care of any physician with no regard to the principles the physician is known to hold. Thus it would be wrong to submit to a doctor, if there are any such, who is known to believe that euthanasia is a good thing. It would be wrong for a pregnant mother to call in a physician who is known to favor abortion for sick mothers. On the same score it would be imprudent to call in a doctor who has a reputation for neglecting his patients,

or one who is known to have neglected to keep abreast of modern progress in the treatment of disease. However, in the absence of any knowledge about the character and principles of available physicians, a seriously sick person is still bound to call in a physician because this remains a reasonable measure for the preservation of his life.

3. Though the seriously sick person has an obligation to call on an expert when he does not know what to do to overcome a disease, he retains a wide freedom of choice among experts if there are many among whom he can choose. Here he may follow the advice and suggestions of his family and friends, based on their experience with physicians. Here, too, if there is evidence at hand that a chiropractor has been successful in treating others for the kind of bodily ailment he suffers from, he may call in a chiropractor. So, too, if a sick person has called in a certain physician, and found after a period of time that this doctor has effected no improvement in his condition, he is free to call in another physician (or a chiropractor). Thus, together with the obligation of seeking professional help in serious illness, there is always freedom as to which professional man will be called.

4. Once a sick person has called in a certain physician (or a chiropractor if, for good reasons, that be his choice) he is bound to give respect and reasonable obedience to the expert whom he has asked to help him. This duty arises from the nature of the situation. The logic underlying the obligation is as follows: I am bound by God's law to try to preserve my life. If I am sick and unable to help myself, I am bound to call in someone who knows more than I do about disease. When I do call in a professional man or woman, I am bound to give reasonable obedi-

ence to what he (or she) prescribes and commands. Without any obligation of such obedience there would simply be no point in calling in a professional person at all.

By "reasonable" obedience is meant obedience proportionate to the gravity of the situation, the severity of the commands given, and the possibility of compliance. Of course, as in all human relationships, it is understood that obedience may not be given to an immoral command. It is as immoral for a patient to obey a doctor's command to have an abortion or to practice sinful birth-control, as it is for the doctor to give the command. But when a doctor seriously commands a gravely sick person to stay in bed, or to take certain medicine, or to avoid certain foods, there is an obligation on the part of the patient to obey, and the obligation may be looked upon spiritually, i.e., as one that represents, under the circumstances, the authority of God.

5. Every sick person must be aware that while he has the obligation of consulting and obeying a professional expert in the treatment of his disease, this does not give him absolute assurance that his disease will be cured. He knows that, despite modern progress, there are still incurable diseases.

He is aware that there are strange diseases and disabilities, difficult sometimes for even the best physician promptly to diagnose and prescribe for.

He knows that mistaken diagnoses are sometimes made by the most conscientious doctors, and wrong medications sometimes prescribed through no moral fault of the physician.

In short, he knows that life and death, sickness and health, are still in the hands of God, and that God's Providence sometimes permits incurable diseases to afflict some individuals, and erroneous diagnoses to be made

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for others; for infinitely wise reasons of His own. Finally, he accepts the modern, scientifically proven conclusion that many human ailments are psychosomatic, i.e., rooted in mental conflicts and emotional unsteadiness, and realizes that these require much more than a physician's prescriptions.

At the same time he knows that there are many bodily ailments that can be and have been effectively treated by physicians tens of thousands of times. He does not forget that God, Who has implanted the instinct of self-preservation in all men and imposed the obligation of using reasonable means of self-preservation on all, has entrusted some of the secrets of overcoming disease to those who have studied to learn them. For what physicians can do and are doing every day, he is grateful, and to profit by their knowledge he gives them his confidence and obedience. For what physicians cannot do, or on occasion fail to do, he trusts in the Providence of an all-wise God and knows that prolonged

ill-health would not be permitted if it could not in some way make more certain his first purpose in life, viz., the salvation of his soul.

All this knowledge, which obviously must have a solid spiritual foundation, will prevent sick persons from becoming bitter and from raising a slanderous uproar against all physicians, when it turns out that their case is one that cannot, or, for some reason known to God, is not, effectively treated by one or a number of physicians. It leaves them free to change physicians, to call in specialists, to have recourse to chiropractors, when they feel they are not improving under a certain type of professional care. Its sensible application to their problems of health is the only real proof that, while they fulfill the duty of using all reasonable means to preserve their health, they realize that their primary goal in life is not health of body but the salvation of their souls, and that God will have much to say about the conditions under which that goal is to be attained.

Say It Again

Said a foreman to one of his workmen: "When I hired you two weeks ago, you told me how good you were. Now tell me all over again. I'm getting discouraged."

E P I T A P H

Samuel Alley

An African and native of St. Helena,
Died 28th may 1822 aged 18 years.
Born a slave, and exposed
In early life to the corrupt influence
Of that unhappy state, he became
a model of Truth and Probity for
The more fortunate of any country
Or condition.
This stone is erected by a grateful
Master to the memory of a faithful
Servant, who repaid the boon of unbounded
Liberty with unbounded attachment.

Land Upper Austria

What Austria looks like to an American chaplain with the occupying forces in that country.

L. G. Miller

It is said that first impressions are dangerous; nevertheless it is with my first impressions of a corner of occupied Europe that this article will deal. For if first impressions are dangerous, as being subject to error, they are also valuable, since they are sharpened by contrast with the way of life one has left behind in the United States.

Here then is a record of little things, unimportant in themselves, that struck my eye as I travelled across Austria to the state or province designated Land Upper Austria, and to the city of Linz where, courtesy of the United States army, I temporarily reside.

Linz is situated in north central Austria on the bank of the Danube which, at this season of the year, despite the celebrated waltz, is neither beautiful nor blue. It is not a wide river, as rivers go, and just across it, any day you please, you can see our allies in occupation, the Russians. The Danube at this point marks the border of the American zone of occupation in Austria. To one just arrived, the proximity of the communist soldiers, lounging at their guard post at the main bridge, or patrolling up and down the river bank in full battle dress, breeds a certain anxiety complex. I found myself during the first week glancing towards the river from time to time, half-expecting enemy soldiers at any moment to come charging across the bridge.

But soon there comes the realization that our opposite numbers across the river must look over at us with the same

mixed feelings of apprehension and wonder. I do not know how close war with Russia really is, but I now think that if it comes, it will not be in the form of a spontaneous outbreak of hostility between outposts here. Both sides keep carefully to their respective sides of the river awaiting, it almost seems, with equal apprehension, the decisions made thousands of miles away which might plunge them into battle.

Meanwhile the Austrian people, caught, as it were, in the middle of this vast, grim game of waiting, go about their business with a stolidity to be expected of a nation with centuries of history and tradition behind it. There is resentment of the occupation in some quarters (a resentment which Americans are inclined to find rather ironic). But the common, simple people apparently try blandly to ignore the unusual circumstances in which their nation is involved, and live their lives according to the well-worn pattern of custom and tradition.

On a Sunday afternoon, travel by car along the Austrian roads is hazardous, because these roads are filled with families out for a stroll. This struck me as an admirable custom. In America the Sunday afternoon routine for most families consists of jumping into the family automobile and getting in line in the slow procession of cars headed towards jammed resorts and lakes. Here automobiles are not nearly so common, and most families in the country districts, at least seemingly,

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find their recreation in leisurely making their way on foot along the rural roads. It seems almost, as one approaches a small village, that the whole community has emptied its population upon the surrounding network of roads and paths.

The men will very probably be dressed in the grey suits trimmed with green which seems to be a kind of national male costume. Or they may be wearing trousers something like our "plus-fours", which in the United States can be seen only on golf-courses. In their narrow-brimmed hats there will perhaps be the little brush which at first sight looks for all the world like a miniature whiskbroom. This object has a peculiar significance; it marks out the wearer as having manifested the skill and endurance necessary to shoot a chamois. This is a small animal which inhabits the Alps in such high and inaccessible localities as to make the shooting of one a considerable accomplishment. I have been told by a number of people, however, and with considerable scorn in the telling, that the wearing of the brush has been taken over by many whose only contact with a chamois was seeing one stuffed in a museum.

The women in these family processions are well bundled up against the cold at this season (it is early February as I write), with sensible wool dresses and coats, and they apparently do not think it humiliating (as for some strange reason do American girls) to wear heavy wool stockings and old-fashioned low-heeled shoes. Modesty is not a virtue that has been lost in Austria.

The Austrian children particularly catch the eye. Toddlers are wrapped up in jackets, scarves and overcoats until they can scarcely propel themselves along the road, and they are

fussed over and shepherded by their fond mothers in a way that reminds one inevitably of the mother hen and her chicks. One gets the impression that families are much more closely knit together here than in the States, perhaps because the elements which, in the United States, tend to tear down the family have not as yet gained a foothold here.

The Austrian people, living in or in the shadow of the Alps, are all enthusiasts for winter sports. Here at Linz we are somewhat north of the mountains themselves, although some of the giant peaks can be seen towering up not too far away. But there are enough hills and slopes hereabouts to make life interesting, and with the heavy snowfall of this winter, these hills have been black with children of all ages, and grown-ups, too, on skis, and on their curious sleds, whose runners are curved up in front all the way around. On weekends in winter a good percentage of the young men and women stream out of the city, heading for the mountains where the skiing is really good.

Another hazard to be encountered in a drive along a country road results from the bicycles. They are here in what strikes the newcomer as fantastic numbers. All classes of the population make use of them, the very old as well as the very young. Their appearance, however, pertains far more to utility than to mere pleasure, and men, women and children may be seen, pedalling along, carrying fore and aft on their bicycles, or strapped to their shoulders, burdens of tremendous size and bulkiness.

The custom of carrying a kind of knapsack is quite widespread. Traveling on the train between Salzburg and Linz, a distance of about sixty miles, I found myself in one of those over-

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flow crowds which anywhere in the world occasionally accumulates on a public conveyance. I was unable to find a seat, and had to take my stand, along with half a dozen other people, in the passageway between cars. The train stopped at every village, and at every stop, more people pushed themselves on board. In such situations, there always seems to be room for one more, but in this instance the situation was aggravated by the fact that several of the men who boarded the train had on their backs the above-mentioned knapsacks, filled to overflowing. One aged and bewhiskered gentleman had in his pack what appeared to be a full bushel of apples. Another seemingly carried a month's soiled laundry for himself and family. Wedging themselves into an already dense crowd, they caused a mild consternation, but everyone seemed to take it in good part.

Austria essentially is a Catholic nation, but one must qualify the assertion by observing that with a large percentage of the population, membership in the Church is only nominal. A century and more of government operating under a philosophy of complete secularism has done its work, and several generations have grown up whose contact with the church has been tenuous indeed. As in the United States, the rural districts display the strongest practical faith. In the small village of Inzell deep in the Alps, where I stayed during our winter maneuvers, the village church was crowded for weekday Mass, and there were many Communion. In the cities, on the other hand, church attendance is best illustrated by the fact that although there are many large and beautiful churches, each has a lonely little cluster of pews in the center of a vast open space, and from what I have been able to observe they

are, on ordinary Sundays, ample to take care of the crowds.

These churches strike me as very typical of the Austrian cast of mind. There are many of them in Linz, including half a dozen large ones within a few blocks of the down-town district. All are in a heavy, baroque type of architecture. There is a teeming abundance of statues, carvings, scrolls, pillars, plaster flowers and leaves, and gold leaf. One is almost overwhelmed by the display.

There is one notable exception to these baroque churches in Linz — the Domkirche, or cathedral — a huge Gothic structure, beautiful in its stark simplicity, with giant pillars reaching up towards the high, vaulted ceiling. It was interesting to me to discover that the prevailing sentiment of people and priests tends to be unsympathetic towards the Domkirche. To them it is cold and barren and empty; in their eyes it suffers greatly by comparison with their beloved baroque, with its heavy, crowded decorations.

There is much that is beautiful, much that is sound in the lives of these people, whose land is occupied by the American and allied military forces. The tragedy of it is that the average American here understands so little of it, and the Austrians in turn understand so little of us. There is the barrier of language, which by many is regarded as insuperable. And there is the fact that each side tends to judge the other by certain bad features which are on the surface and on display, but which by no means give a true picture of the whole.

Thus for many an Austrian, "gangster" or "cowboy" is a synonym for American (and for this American films, much in evidence here, can be thanked). And Americans on the other hand are all too prone to make unfavorable

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comparisons on the basis of sanitary considerations.

American authorities are working towards a meeting of minds by means of an ever expanding information and education program. This is most desirable and most necessary. But over and

above this, it seems to me that there is much to be done that only God can do in welding free peoples together in mutual love and understanding. And to gain this help of God, there is need of ever greater prayer and sacrifice and unselfishness on all sides.

Sick Man's Creed

When St. Augustine was on his deathbed and the barbarians were at the gates of Hippo, he had the Penitential Psalms hung on the wall where they would be constantly before him.

Similarly a "Sick-Man's Creed" was recently found hanging at the foot of the bed of a poor dying man. Simple and printed in large letters, it reminds us of the truths often forgotten when ill.

1. I believe that neither chance nor fate play a part in sending me crosses and sorrows; it is the Providence of God and His fatherly goodness.

2. I believe that to those who love God, all things work together for the very best; for me—also the fact that I am now sick.

3. I believe that my life on earth is only a momentary stopping-off place on the great trip to eternity.

4. I believe that God never sends pain merely to provoke, plague or harass me.

5. I believe that my sickness is a signal from God for me to stop hurrying through life; He tells me to stop, learn self-control, patience, and to begin thinking of eternity.

6. I believe that all carping, murmuring and rationalizing God's reasons for sending me this sickness are sinful and an injustice to my heavenly Father.

7. I believe that through sickness I can atone for my past sins and for the sins of others.

8. I believe that through sickness God wants to make me a richer, better and more perfect character.

9. I believe that by my impatience I am a stumbling block to the healthy; by my patience I am teaching them how to accept God's will.

10. I believe that my sickness is a special letter from God to me, in which he says: "I love you; and that is why I want you to think about your home with Me in Heaven."

The Chuckle

A chuckle is a good-natured, unctuous thing, with all the oil and all the gold of a laugh, but none of a laugh's noise. It is humorous humility, patience put to music. It is honey, hived by experience and sweetened by charity, and when you part your lips to chuckle to yourself, you show the world the golden honey in the white comb.—*Mustard Seed*

Prods to Perfection

Stories and anecdotes from real life, designed to help all Christians in their striving for perfection.

J. P. Schaefer

EARLY IN his public ministry, Our Lord one day performed a wonderful miracle in confirmation of His power to forgive sins. He exclaimed to the Scribes and Pharisees: "That you may know that the Son of man hath power on earth to forgive sins, (He saith to the man sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house." (Lk. 5:24) When the people witnessed this remarkable cure, in admiration and fear they murmured to one another: "We have seen wonderful things today."

Though there is no bodily miracle to confirm it, though it is exercised in the quiet and dark of the confessional, that same miraculous power is still dispensed and even more 'wonderful things' occur. Sins are forgiven; souls, not merely bodies, are restored to health; strengthening grace is imparted — all by the miraculous power entrusted to the priest, the representative of Jesus Christ, in the sacrament of penance.

But the sacrament of penance is not a work of magic; it requires certain dispositions upon the part of the penitent as well: the confession of his sins, the performance of some satisfaction or penance, and, most important of all, sorrow for his sins and a firm purpose to amend his life. That the sorrow which accompanies your confessions might be more sincere and founded upon a more perfect motive, we invite you to read slowly and to meditate upon the following incidents and examples. We feel sure that they are cap-

able of awakening in you a deeper appreciation of the wonderful sacrament of penance and assuring a more fruitful reception of its graces.

St. Bernard loved to narrate the following story. A young man became discouraged at the fact that every time he went to confession he had the same sin to confess. At last he said to himself: "I will not go to confession any more! Of what use is it to me? Week after week it is always the same story. And yet, if I do not go, what a terrible eternity I am preparing for myself!"

While these thoughts were tormenting him, the young man resolved to bare his soul to St. Bernard and to ask his advice. "My child," the Saint remarked, "you yourself are responsible for your condition. It is because you do not adopt the proper means to keep out of these sins. Now, I will tell you what to do. Resolve to abstain from falling into these sins for three days in honor of the passion and death of Our Lord, for when you keep before your mind the sufferings and death of Jesus, you will certainly not fall. Then come back to me."

After three days the young man returned, his face lit up with a new joy. St. Bernard said to him: "I see you have been faithful this time; now go again and resolve to avoid sin for three days in honor of Our Blessed Lady, and at the end of three days come back to me again." He promised, and again returned with good news. St. Bernard then advised him to follow the same

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method constantly, each third day changing his intention in honor of his guardian angel or some Saint, and to go frequently to Holy Communion and confession. The youth followed his advice and never again relapsed.

Commertius, a governor of the city of Rome, at one time fell ill. He begged St. Sebastian, who was later to be martyred for his faith, to obtain his cure. Sebastian promised to do so under one condition: that the governor would destroy all his idols and signs of superstition. He promised to do so, but upon carrying out his resolve, unwilling to part with his favorite, he secretly preserved it from destruction. As a result he was not cured. When Sebastian returned, the governor complained that the sickness still persisted. "Commertius," exclaimed Sebastian, "you have not yet fulfilled your promise! Why do you still keep one of your idols?" The governor destroyed this last idol, and was instantly cured.

The sacrament of penance is frequently compared to the action of Christ in forgiving the sinful woman. It is not only the perpetuation of His voice speaking to her as she lay prostrate in the dust of the street of Jerusalem: "Thy sins are forgiven thee." But it is also an extension of that divine hand which raised her up, and set her unsteady feet to tread henceforth the shining path of virtue, while the voice whispered the sweet command: "Go now and sin no more."

Litré, who was known as the high-priest of Positivism in France, determined to repent of his sins and to return to the faith. He expressed his sorrow for his sins in the following manner: "I would prefer never to have existed rather than to have sinned."

Noticing that the penitent was weeping as he said these words, his confessor asked Litré: "Why do you weep?" "Yes," replied the one-time great sinner, "I weep, because I have sinned, and, up to now, have not known of whom to ask forgiveness."

The question asked in a Sunday-school class was: "What is meant by repentance?" A little boy raised his hand. "Well, what is it, son?" asked the instructor. The boy answered: "Repentance means to be sorry for your sins." A little girl in the back row raised her hand, and was asked to give her idea of what repentance is. "I think," she said, "that it is being sorry enough to quit."

Just as withered and unsightly leaves trodden into the soil help to form new beauty in the coming spring, so even the past which we regret and are ashamed of may, if used correctly, help to form a better and fairer record in the future.

Theologians explain that the sorrow which accompanies the confession of sins must be a supernatural contrition: that is, that it must be based upon some such motive as love for God or fear of hell. Sorrow motivated by love of God is known as perfect contrition; that based upon fear is known as imperfect contrition. In every confession endeavor to awaken in yourself as perfect an act of sorrow as possible. It is well to remind yourself of incentives to sorrow, such as these: by these sins I have not merely done wrong; I have offended my God Who has been so good to me; it is because of sins such as mine that Our Lord suffered such terrible torments upon the Cross; the love of God for me is so boundless, that He has gone to such lengths as to

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establish this simple means of confession to enable me to become His child and friend once more.

Do you frequently complain that your confessions always seem to be the same, that you never seem to improve? Perhaps it is because they have become a mere matter of monotonous routine. Then remind yourself with each confession that this is a sublime and wonderful sacrament that you are about to receive. Receive the sacrament each time as though it were to be the last of your life. Should you have but slight

offenses or venial sins to confess, it is well to concentrate upon one type of these faults and, with the help of your confessor, to adopt practical means to overcome this one fault after your confession. We invite you now to reread the preceding stories and examples, and while meditating upon them to ask yourself: "How can I make my confessions more profitable? How can I make my act of contrition more perfect, my firm purpose of amendment more sincere?"

Professional Appearance

Much has been written about Will Rogers, favorite homespun philosopher of America, and all of it reflects his fine and solid character. The following little incident contains a lesson applicable, perhaps, to many of our married couples today.

A wealthy Californian invited Will to a dinner party. Nothing was said in the note about his wife coming along. Will appeared at the party, gave a talk in his own inimitable style after the dinner, and next day sent his host a bill for \$1,500.

The host, greatly incensed, promptly called Rogers by phone.

"What's the idea of sending me a bill?" he shouted. "You were my guest."

"Oh, no, mister," Will replied calmly. "I wasn't no guest. Whenever I'm a guest, my wife is included in the invitation. When she ain't asked to come along, I'm just a professional entertainer, and I expect to be paid for it."

Mountain Meditation

In his fascinating travel book *The Path to Rome*, Hilaire Belloc has the following profound observation on the impression made upon him by the vista of a tremendous mountain range:

"These, the great Alps, seen thus, link one in some way to one's immortality. Nor is it possible to convey, or even to suggest, those few fifty miles and those few thousand feet; there is something more. Let me put it thus: that from the height of Weisenstein I saw, as it were, my religion. I mean, humility, the fear of death, the terror of height and distance, the glory of God, the infinite potentiality of reception whence springs that divine thirst of the soul; my aspiration also towards completion, and my confidence in the dual destiny. For I know that we laughers have a gross cousinship with the most high, and it is this contrast and perpetual quarrel which feeds a spring of merriment in the soul of a sane man."

Portrait of Christ

The Clue of the Several Devils (II)

Once Judas had succumbed completely to evil, the devil used him for his own purposes, only to be defeated in the end.

R. J. Miller

WHENEVER Judas Iscariot appears in the Gospel story, the devil is not far away. In recent LIGUORIANS we examined two or three of the traitor's appearances and noted the sinister figure of satan always close at hand. "Close at hand" would indeed be putting it mildly for some of the cases; on two occasions satan actually took possession of the traitor's heart. Before the Passion of Our Lord, he "entered into Judas who was surnamed Iscariot" for the purpose of "putting it into his heart to betray Him". And at the Last Supper, he entered to make Iscariot entirely his own.

We closed last month's article with a reference to this last case of diabolical possession. Let us now examine it a little more in detail.

St. John the Evangelist describes the scene. Our Lord has just handed the traitor a morsel of food dipped in some of the sauce on the table. This was a practice at table in eastern countries; indeed, travellers tell us it is still in use today. The head of the family dips a morsel of food in sauce and as a sign of special recognition places it in the mouth of one of his guests.

Our divine Lord, then, had just placed this morsel on the lips of Judas; and then, says St. John:

after the morsel, satan entered into him. And Jesus said to him: What you are going to do, do quickly. Now none of those at the table realized why He said this to him. For some thought that since Judas carried the purse Jesus was

saying to him: Go and buy what we need for the feast, or telling him to give something to the poor. But as soon as he had received the morsel, he went out immediately. And it was night.

"What you are going to do, do quickly": strange words, these, from the lips of Our Lord! It seems at first sight that He is almost commanding the traitor to be about his crime of betrayal. But on the other hand it would be nothing short of blasphemy to represent the Son of God as sanctioning or commanding such a crime, or any crime.

There is mystery here, to be sure: one of those many mysteries that make the character of Jesus Christ so intriguing and fascinating to His lovers. This Christ is no obvious moralist mouthing platitudes. At every turn He has new surprises, new challenges for those who seek to know Him; new mysteries for any human being who loves a mystery.

Where can we find a key, however, to the present mystery? What meaning can we put into Christ's words: *What you are going to do, do quickly*, that will be free from blasphemy, but without doing violence to the words themselves?

One clue comes to mind in the form of a question: to whom exactly was Our Lord addressing the mysterious words? Externally, of course, and as it seemed to the rest of the Twelve, He was talking to Judas; although as St. John says they did not understand what

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He was talking about. But St. John also says that a moment before the devil had entered into Judas. May it not be taken as a possibility, then, that Our Lord's words were addressed not so much to His traitor apostle as to the evil spirit now in complete possession of the traitor's being? Such a possibility has indeed been considered by students of the Holy Gospel through the ages; the early Church writer Origen made the suggestion many centuries ago.

As one explanation of the mystery, then, let us suppose that Our Lord's words: *What you are going to do, do quickly*, were addressed to satan rather than to Judas Iscariot.

In this supposition, the very setting offers some explanation of the mystery. Picture the scene. The devil had just taken complete possession of the traitor. As Our Lord looked across the table and gazed into Judas's face by the light of the flickering candles, He saw there a malignant transformation. With His divinely piercing vision, and even perhaps manifested in the external features of the Iscariot, a new personality was looking back at Him out of the traitor's eyes. He saw there a new malevolence, and yet one as old to Him as the world and sin. An ancient enemy absolutely fixed in evil, filled with raging personal hatred for Him, was glaring at Him, gloating over Him, with calculated murderous determination.

Sometimes in a modern motion picture drama the features of one of the characters are made to undergo a similar transformation; and perhaps we children of the modern age can make this scene from the Last Supper more realistic to ourselves by picturing it in that way. Only the change that came over Judas's face, whatever it was, could not have lasted too long, or the other apostles would have noticed it: rather, it was some passing grimace or

facial spasm which to them was a kind of nervous expression, but to Jesus Christ was a lifting of the curtain for a flash of revelation on His coming doom, with its savagery and malice now personified, so to say, in the glare and leer of raw hatred and murder that for a moment turned the traitor's face into the visage of satan himself.

What you are going to do, do quickly

in that setting, is a revelation in its turn on Our Lord's own magnificent character. Absolutely fearless in the face of an apparition of personal hatred from hell that would freeze any ordinary human being with terror; undisturbed by a savage threat of murder, meeting it with the readiness that had prompted His other words:

No man takes My life from Me;
I lay it down of Myself:

defiant of the worst that hell could do, as He was to tell the apostles in a moment:

The ruler of this world is coming,
but he has no rule over Me;

the devil and his minions could take His life, but His spirit they could not touch. He was defying them to do their worst.

Our Lord's words thus amounted to a divine permission of evil and at the same time a magnificent challenge to satan to concentrate his murderous hatred of the human race on Christ Himself.

As a permission of evil, the mystery in the words is only part of that other mystery familiar to every human being, namely God's general permission of evil in the world and the devil's part in it: how He permitted him to tempt our

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first parents in the Garden of Paradise and how He allows him to do the same to every free child of Adam; how He even allowed him to tempt Our Lord Himself in the desert after His forty days' fast. And to speak accurately there is less of mystery in His permitting satan to hasten the end of Christ's earthly life than there was in allowing him to dare to tempt the infinitely holy Son of God, the All-Sinless One, to sin against His heavenly Father.

The challenge in the words, moreover, follows upon God's own prophecy to the devil on the first day of the world:

I will put enmity between you and the Woman;
between your seed and her seed:
He shall crush your head,
and you shall lie in wait for His heel.

Our Blessed Lady was "the Woman" in God's mind in this prophecy, and Our Lord was "her seed"; between them and satan there was to be enmity, an enmity which would involve satan's plottings against Our Lord: "you shall lie in wait for His heel", and Christ's ultimate triumph: "He shall crush your head."

But God knew, and Our Lord knew well at the Last Supper, that if satan were to be permitted to act, he would seek to do nothing but evil; if given a part to play in the drama of mankind, he would be nothing if not the villain. Against such a foe, armed with permission to play a part in Christ's life, and unalterably set upon causing His death, it were idle to offer pleas for a change of heart. Such blindness to the malignant nature of that foe would only spur him to new gloating rages of malice, without changing in the least the course he had set himself. Our Lord's words reveal, then, that He was completely aware of the situation and

of the nature of the foe with whom He had to deal. He would not stultify Himself by any such appeal. Since conflict between Himself and satan was being permitted by His heavenly Father, He was ready, nay eager for the fray; His words showed Him (as the Fathers of the Church have described Him) to be the fearless athlete striding into the arena against the demon, the champion hurling His ringing challenge to the foe.

And yet to stoop to such a conflict was a magnificent act of abasement on the part of our divine Lord.

What you are going to do, do quickly

was also an act of divine humility as well as a battle cry.

For while He could have overcome satan by His divine power alone, that was not the way decreed by God in which this struggle for the soul of mankind was to be fought.

The devil was to be overthrown not by divine power but by justice

says St. Augustine. Christ was not to impose defeat on satan and redemption on the world, but to deserve them. He was to *earn* victory as a just reward and counterbalance to sacrifice. For the humiliation of permitting satan to "do quickly" what his malice prompted him to do, Our Lord was to deserve to be exalted as King of Kings and Lord of Lords, the only one who could say with perfect justice, as He did:

Now is the ruler of this world cast out. . .
I have conquered the world;

and for a shameful death He was to deserve the glory of His own resurrection and resurrection from slavery to satan, from sin, and from death itself

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for all mankind:

I am the resurrection and the life;
he that believes in Me though he be
dead, shall live.

But did not satan know or suspect
that his plots against Our Lord might
turn out to his own ultimate defeat?
Christ had said publicly:

And I, if I be lifted up,
shall draw all things to Myself.

He had also asserted repeatedly that
the Son of Man was to be put to
death, but that

the third day He shall rise again.

Had not the devil heard those pre-
dictions of his own overthrow? How
then could he persist in his murderous

designs?

He had heard the predictions, but
he did not know for certain that they
were true. St. Paul says that if the
demons had known certainly that Our
Lord was God

they never would have crucified the Lord
of glory.

But not being certain, the demon's evil
nature blinded him to consequences.
Given an opportunity to bring suffering
to a human being, especially to one he
hated so intensely as Our Lord, he
would risk any consequences to gratify
his urge to inflict pain. And there we
have still another meaning to Our
Lord's words, namely: If you are will-
ing to risk your own complete defeat
and humiliation by what you are going
to do, then do not delay; do it quickly!

Shrine for the Colored

A short time ago Archbishop Cushing of Boston dedicated St. Richard's Church in Boston as a special shrine for the colored of that city. At the dedication ceremony he said these words:

"I have always preached and pleaded not for charity for the colored people, but for justice, because they have a just claim to the same rights as the rest of us. In selecting a church nothing that was abandoned, nothing that was dilapidated, would suit my purpose. As a result, we have here today one of the most beautiful churches in the archdiocese. You can see that no expense has been spared and it represents an expenditure of many thousands of dollars including the necessary remodelling. But I repeat, it will be a church for the colored people only in the sense that it will be a shrine they can call their own. They are free to worship in any and every church in the archdiocese."

On Bigotry

The great Daniel O'Connor once said: "Bigotry has no head and cannot think, no heart and cannot feel. When she moves it is wrath; when she pauses it is amid ruin. Her prayers are curses, her god is a demon, her communion is death, her vengeance is eternity, her decalogue is written in the blood of her victims, and if she stops for a moment in her infernal flight it is upon kindred rock to whet her vulture fang for a more sanguinary desolation."

Happenings in Rome

Monthly round-up of significant events in the capital of Christendom.

C. D. McEnniry

OUR LAST Diplomatic Minister to the Pope was Rufus King, a Protestant. In 1867 the Protestants protested, and Congress suppressed the Legation by cutting off the appropriation. Rufus King then wrote to William Seward, Secretary of State: "Ever since I have received your dispatch apprising me that Congress had refused to appropriate any more money for (the Legation), I have been expecting instructions as to what course to take in closing up the affairs of the Legation, paying my parting respects to the Pope, etc. etc. etc. But as yet I am without a line and am really at a loss what to do. It is all the more awkward since, if asked why the Legation is suppressed, I can only say that Congress acted under the belief that American Protestant worship has been excluded from Rome; the truth being that it has not been interfered with in any way." He then expressed the desire to get back to the United States for a month or so, because, among other things, "I should wish to make known the truth in regard to the Protestant worship in Rome, and with what invariable kindness and courtesy, Americans, whether resident or transient, are treated by the Papal authorities."

Why cannot diplomats be holy men too? Doctor Jose Nosolini is the diplomat representing Portugal at the court of the Vatican. In his congratulatory address to the Papal Delegate he did not fear to "render to God the things that are God's." He spoke of the tension between the East and the West. We Westerners, he said, fear the

East. Now who but we Westerners have given Kant to the East, and Karl Marx, and excessive love for earthly things, and the folly of making a god of science and a god of reason? Therefore in our fight for the right we must first of all fight against ourselves. Follow the message of Fatima: Prayer and penance! Prayer and Penance! Madonna, he prayed, make every father of a family see the spiritual needs of his home, the need for a deep faith in the living God, the need for love and charity! Madonna, make every rich man know that he must distribute his riches according to the will of God; make every poor man content to demand what is right and just! Madonna, make every people live and grow in virtue, every government, in fair-dealing, every person, in peace! Madonna of Fatima! Madonna of Portugal! Madonna of the world!

The dead Body of Christ lay in the tomb all Holy Saturday. Christ rose in the early hours of Easter Sunday morning. Many wonder why the bells are rung, the Alleluia is sung, and the Mass is chanted in white on Holy Saturday as if it were already Easter. It was not so in the early Church. The long and solemn services, which we now hold on Holy Saturday morning, took place during the night between Saturday and Sunday, and, at the conclusion of these services, in the early hours of Easter Sunday morning, Mass was celebrated. Gradually these services and this Mass began to be anticipated on Holy Saturday morning where they hardly seem to fit. That is why,

for many years, earnest requests have been addressed to the Pope from all parts of the world to restore this celebration to its ancient place. Last year the Pope authorized the Bishops to permit it. The authorization held for that one year only and was granted by way of experiment. Now the Pope renews the authorization for a period of three years. The *Acta Apostolicae Sedis*, the official publication of the Holy See, will give detailed instructions for those places where the Bishops judge prudent to allow the change.

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Among the first messages of sympathy to reach Queen Elizabeth after the death of the King, was that of Pius XII. "We hasten to extend to Your Majesty, to members of the royal family and to the entire nation Our profound sympathy on the death of His Majesty, King George VI. We shall keep him in prayerful remembrance while, as a solace in your bereavement, we beseech God to grant you divine comfort and strength in fullest measure." *Osservatore Romano* referred to Queen Elizabeth's recent visit to Rome and to her audience with the Pope when "she left such a gracious memory of herself."

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These are the days of International Congresses, International Commissions, International Conferences. The Pope has said that, if he were to name all those that have come seeking an audience at the Vatican, the list would be long indeed. One of the latest is the "International Committee for the Unity and Universality of Culture." It seems to be a committee to internationalize all the other international groups. The

members met in Rome. They saw the Holy Father. He praised them for thus making vocal the gnawing hunger of all people everywhere for some bond, however, tenuous, to bind together the human race, torn asunder by so many open or insidious elements of discord. He noted how their declared purpose is, not to eliminate the culture of any place or group, but rather to encourage each nation and each people and race to cultivate the culture for which it is best adapted and thus add its precious contribution to the culture of the entire world. "But," he added, "you have seen and you loudly and boldly proclaim that this perfect unity and universality of culture can never be attained except in God, through charity illumined by science, in accordance with the truths taught in the Gospels, and under the guidance of the One, Holy Church."

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"Well you know, Gentlemen," said the Pope to more than four hundred members of the World Congress of Documentation, "what joy it always affords Us to receive the most distinguished representatives of the sciences, exact, physical and natural, of the sciences moral, historical, economic, social, of the sciences philosophical and religious. And we follow with equal interest the activity of the masters who, out of love for these sciences, pure, speculative, reflections upon the world of the Unique Truth on high, in order to promote ever more their progress — and the activity of the practitioners engaged gathering documentations to be applied to the material, intellectual and spiritual good of individuals and of society at large . . ."

A person has the gift of poise, and gives his neighbors proof,
If he just lifts an eyebrow when he might have raised the roof.

—Ave Maria

Voice From The Vatican

What Popes have said on topics of great interest for the people of all times.

F. B. Bockwinkel

ONCE A YEAR for the past several years Americans in the great forty-eight states are reminded of brotherhood. One week is set aside each year and is given the name "Brotherhood Week." During this week you hear over the radio, read in the newspapers, and see on television, announcers, columnists, TV stars, telling in their own words what a wonderful thing it is to belong to the human race.

The Popes from time to time, dating much farther back than just a few years, have spoken meaningful words on the brotherhood of man.

Pope Leo XIII on June 20, 1888, in his Encyclical, *Libertas Praestantissimum*, *On Human Liberty*, wrote: "The true brotherhood of man was first asserted by Jesus Christ; and His Apostles re-echoed His voice when they declared that in future there is to be neither Jew, nor Gentile, nor Barbarian, nor Scythian, but all were brothers in Christ. So powerful, so conspicuous in this respect, is the influence of the Church, that experience abundantly testifies how savage customs are no longer possible in any land where she has once set foot; but that gentleness speedily takes the place of cruelty, and the light of truth quickly dispels the darkness of barbarism."

The same Pope Leo XIII, on August 20, 1901, in a letter to the Bishops of Bohemia and Moravia, declared: "And so, Venerable Brethren, We vehemently desire and urge that the faithful entrusted to each of you, even though they be different in origin and language, nevertheless retain that relationship of soul which is by far the most

noble; and which is begotten of communion of faith and of the same sacred rites. For as many as are baptized in Christ have the one Lord and the one Faith; and therefore, they are one body and one spirit as they are called in one hope of their calling."

Pope Benedict XV stated in his Encyclical, *Ad Beatissimi, On World War I*: "When Jesus Christ came from heaven for the very purpose of restoring the Kingdom of Peace, which had been ruined by the envy of Satan, He chose no other foundation for it than that of brotherly love. Hence those words of His so often repeated: 'A new commandment I give unto you, that you love one another;' as though the whole scope and purpose of His coming were to make men love one another. To stimulate us to this love, what motives has He not set before us? He bids us to lift up our eyes to heaven: For one is your Father, Who is in heaven. (Matthew XXIII, 9)"

Pope Benedict, again at the end of the first World War, spoke of brotherhood as a condition necessary for real peace. In a letter written through his Secretary of State, Cardinal Gasparri, to Cardinal Mundelein, he said: "But now that the war has at last come to an end, there is offered an even more promising field for their beneficent zeal. It is, alas, only too true that this cruel war which has so completely divided the human race into two opposite camps, has left behind it a trail of hate among the nations. And yet the world cannot possibly enjoy the blessed fruits of peace for any length of time unless that hatred be entirely blotted out and

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all the nations be brought together again in the sweet bonds of Christian brotherhood."

Pope Benedict XV, on October 7, 1919, wrote a letter to the Archbishop of Paris, saying: "Moreover, the love of neighbors, which is stronger the more it is concerned with those nearest us, extends to all men, even to our enemies, since we all are united to one another by the bond of brotherhood, inasmuch as we are the sons of the same God and have been redeemed by the same Blood of Jesus Christ: 'You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father, Who is in heaven.' (Matthew, V 43-45) This Our Lord and Master has commanded, thus the Apostles with one voice, and especially that herald of love, St. John, have handed down, and this has been followed in practice, we know, by all who have conducted their lives in accordance with the wisdom of the Gospel.

"We know, of course, that a precept of this kind made by Christ our Lord does not please the world, and this is so to such a degree that the world interprets perversely the counsels of those who affirm and defend its sanctity and repays them with all calumnies. So it was done with Jesus Christ; nor will it ever be otherwise if anyone preaches forgetfulness of injuries and love towards those who have done evil to us and have attacked our country. But the displeasure of the wicked ought not retard anyone from following and inculcating such a weighty precept of the Gospel, upon which especially the tranquillity of human association and the condition of States depend . . ."

The present Holy Father, Pope Pius XII, in his Encyclical, *Summi Pontificatus, On the Function of the State in the Modern World*, affirms this teaching of brotherhood and fraternal charity in these words:

"In accordance with these principles of equality, the Church devotes her care to the forming of a cultured native clergy and to the gradual increasing of the number of native bishops. And in order to give external expression to these, Our intentions, We have chosen the forthcoming feast of Christ the King to raise to the episcopal dignity at the tomb of the Apostles twelve representatives of widely different peoples and races. In the midst of the disruptive contrasts which divide the human family, may this solemn act proclaim to all Our sons, scattered over the world, that the spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles preached: 'putting on the new (man), him who is renewed unto knowledge, according to the image of Him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all. (Colossians III, 10-11)

"Nor is there any fear lest the consciousness of universal brotherhood, aroused by the teaching of Christianity and the spirit which it inspires, be in contrast with love of traditions or the glories of one's fatherland, or impede the progress of prosperity or legitimate interests. For that same Christianity teaches that in the exercise of charity we must follow a God-given order, yielding the place of honor in our affections and good works to those who are bound to us by special ties. Nay, the Divine Master Himself gave an example of this preference for His own

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country and fatherland, as He wept over the coming destruction of the Holy City. But legitimate and well-ordered love of our native country should not make us close our eyes to the all-embracing nature of Christian charity, which calls for consideration of others and of their interests in the pacifying light of love.

"Such is the marvelous doctrine of love and peace which has been such an ennobling factor in the civil and religious progress of mankind. And the heralds who proclaimed it, moved by supernatural charity, not only tilled the land and cared for the sick, but, above all, they reclaimed, moulded and raised life to divine heights, directing it toward the summit of sanctity in which everything is seen in the light of God. They have raised mansions and temples which show to what lofty and kindly heights the Christian ideal urges man; but, above all, they have made of men, wise or ignorant, strong or weak, living temples of God and

branches of the very Vine which is Christ. They have handed on to future generations the treasures of ancient art and wisdom and have secured for them the inestimable gift of eternal wisdom which links men as brothers by the common recognition of a supernatural ownership. Venerable Brethren, forgetfulness of the law of universal charity — of that charity which alone can consolidate peace by extinguishing hatred and softening envies and dissension — is the source of very grave evils for peaceful relations between nations."

Brotherhood, then, is founded on love of God and love of neighbor, which Christ called the first commandment and the second which was like to the first. Friendly relations, the kind that make for harmony, security and peace, will never be lasting and real in any of the spheres of human endeavor, politics, economics, science or religion, until every man loves his brother because he loves God.

Sing While You Drive

At 45 miles per hour, sing
"Highways are Happy Ways."

At 55 miles per hour, sing
"I'm But a Stranger Here, Heaven
Is My Home."

At 65 miles per hour, sing
"Nearer My God to Thee."

At 75 miles per hour, sing
"When the Roll is Called Up Yonder
I'll be there."

At 85 miles per hour, sing
"Lord, I'm Coming Home."

— *The Right Hand*



Side Glances

By the Bystander

You may be seeing the question, "Is nudity obscene?" argued with great fanfares of publicity within the current year. As this is written, six St. Louis news-dealers are being tried on the charge of possessing and offering for sale obscene literature. A prominent lawyer is defending the six men, and he maintains that if he loses his case in the St. Louis courts, he will appeal it to higher courts, all the way, if necessary, up to the Supreme Court of the United States. At his first appearance in court this lawyer presented a thirty-page brief denying the proposition that nudity is obscene, which, he said, his staff spent forty-five days in preparing. The newspapers quoted only some of the arguments used in this not very brief "brief." Since the subject may be widely debated, it is good for all Christian-minded people to know what the arguments are, and what the answers to them are. While not all the arguments below are taken from the defense of the nudity-peddling news-dealers, all these will surely come up at some time or other in the debate about the case.

1. *"Morality has nothing to do with clothes."* This argument of the nudity-defending lawyer was quoted by the newspapers in St. Louis. The idea behind it is that when the law forbids obscenity and obscene publications, it is concerned with immoral actions only. But the wearing or non-wearing of clothes, the presentation of clothed or unclothed human figures, has nothing to do with morality. Therefore the sellers of nudist literature have not broken the law. To back up this syllogism, the lawyer's brief refers to two African tribes, one of which has the custom of wearing clothes while the other has the custom of

going nude. It then quotes historians and explorers to the effect that the nude tribe has a far higher moral code than the other . . . The answer to this is very simple. Both the clothed and un-clothed African tribes referred to are uncivilized savages. If we, supposed-to-be civilized Americans, are to measure our standards of morality by what they do, or by a comparison of one against the other, we shall have to introduce many new customs into American life, not excluding, possibly, a few forms of ceremonial murder. It happens that we know something about the customs of nude tribes in Africa from conversations with missionaries who have been there. Nude tribes, even of savages, have (they have to have) very strict rules governing modesty and association between the sexes. There is no such thing as courtship or freedom for marriage. Marriages are forced upon youths by their elders, in ways that differ from tribe to tribe and village to village. If we are to defend nudity for Americans because it is practiced by uncivilized African tribes, then we must accept with it the crazy and uncivilized customs which they also practice in respect to marriage.

2. *"The undraped human body is beautiful. It is a creation of God, and to look at God's creation cannot be immoral."* The human body is indeed a beautiful creation of God and is looked upon with joy by the angels in heaven. It so happens, however, that the human soul is tainted with the effects of original sin, and one of the specific effects of this taint is the tendency to misuse what is good. At no point is this tendency stronger than in the matter of misusing the powers of sex in the human body.

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Experience proves that looking at nudity without necessity, either in reality or in pictures, is a strong incentive to evil thoughts, desires and actions concerning sex. All human beings can overcome the weakness inherited through original sin by the grace of God merited through Christ, and by avoiding occasions of and incentives to sin. Every honest man and woman in the world will admit that, to be pure, they have found it necessary to avoid looking at nude figures. And many rapists and degenerates in prison will admit that a proximate stimulus to their crimes was gazing at nudes, either in burlesques and dives, or in obscene books and magazines.

3. *"In our civilization it is considered perfectly all right to execute works of art and to study works of art in the nude. Why should it be any different in popular magazines?"* The answer is that a true work of art possesses an ideal or spiritual quality that raises the mind of artist or viewer above the body itself to higher things. Even so, both artists and art-lovers have to be on guard against the universal human tendency to degrade what is spiritually beautiful into the service of the wayward flesh. However there can be no comparison of the nudity to be found in the cheap newsstand magazines with that which is idealized in true works of art. The former caters to fleshly passions; it is presented in postures, positions, poses that stimulate sexy thoughts; it is usually accompanied by suggestive, if not clearly lewd, captions and titles. All over it is written the intent of the drawer; to fix the mind of the viewer on sex and sex alone, and on the promiscuous use of sex which is an abomination in the eyes of God.

4. *"To the pure all things are pure."* The idea behind this much misquoted axiom is that if you object to nudity in magazines it is a proof that you yourself are already impure, and that therefore the nudity pre-

sented to your eyes cannot make you any worse. If, on the other hand, you are pure, you will see only the good and not the bad in nude pictures of any kind. The fallacy of the axiom is the assumption that pure people are never effected or harmed by anything that is impure. This is true only of angels, who can look upon impure things and not be harmed because they have no bodies in which temptation might arise. But human beings, for all their strong desires to be pure, have weak, fragile bodies, with passions that are blindly attracted to anything that pleases them in any way. These passions are attracted blindly and inevitably as a result of unnecessary gazing at nude pictures or bodies. The axiom should read: "To the pure, sexy pictures, jests and posturings can be the beginning of impurity."

5. *"Opposition to nudity in magazines is a part of the puritanism that considers all sex to be evil, that even looks down on marriage as an evil thing."* In answer to this argument every intelligent Christian concedes that Puritanism in the form of looking upon marriage as evil is a grave heresy, a contradiction of all the teachings of Christ. But those who use the argument do not usually want to accept the truth that sex is something good and holy but only when used in subordination to its proper purposes and in the state of marriage. They want a far greater freedom; they scorn the words of Christ Himself that "even to look at a woman to lust after her is to commit adultery in the heart." In the final analysis, the entire defense of the purveyors of nudist publications will have to rest on a direct contradiction of these words of Christ. These publications are directly devised to stimulate thoughts of lust; their only justification will have to be based on the God-rejected, man-made principle: "To look at a woman to lust after her is no sin at all." It is therefore a case in which everybody can take a stand — with Christ or against Him.



Catholic Anecdotes

Cure for Cold Feet

The Gulf of Mexico looked like an infinite expanse of burnished glass four thousand feet below as the recruit nosed his plane into a dive. Almost at once he pulled out of it and drove hard for the base at Corpus Christi.

"What's the matter with you, bud?" yelled his flight officer, "I said dive . . . not head for home." Spots of red appeared on the boy's cheeks while sweat glistened on his forehead and ran down his neck.

"What are you scared of?" asked his officer. "Here, let go of those controls and watch me. I'll show you a real dive."

"Please, sir, no," the recruit stammered. "Get me down quickly, please, sir."

The lieutenant shrugged: "Okay, sister. I'm wasting my time on you. Why don't you transfer to the Waves and get a job in the snack bar?"

The boy said nothing as he climbed from the ship, saluted, and walked quickly away, with the eyes of the lieutenant boring into his back. Half an hour later the recruit re-appeared at the base and asked for his flight instructor. He wanted to go aloft.

"O, no, honey," the officer began. "Not again?"

"Please, sir," he begged with a confident grin, "if you'll try it with me now, I think I can do it."

Soon they were out over the gulf and the boy took the controls for the second time that day. His flight officer threw the book at him. They cut corners, they dove, they flew upside down. The boy never flinched. Reluctantly

the officer admitted, "Now you're okay, kid, but what got into you anyway? You get a shot back there at the base?"

"No, sir, grinned the boy. "You see I was scared stiff a while ago . . . but I went to confession, and now, sir, if you'll pardon me, I'm not afraid of anything."

— *Grail*

The True Cross

When St. Helena, the eighty-year old mother of Emperor Constantine, had excavations made which uncovered three crosses, she was uncertain as to which of them was the true cross, and took her problem to St. Macarius, Bishop of Jerusalem.

He had the crosses brought to the death-bed of a very holy woman; two of the crosses were touched by her with no effect, but on touching the third, she was instantly cured, and restored to health.

St. Helena was still not completely convinced, however, wishing to take no chances of any error being made in so important a matter.

She learned that a certain man had died, and had his corpse brought to the place where the three crosses were kept. As the body was touched by the third cross, life was suddenly restored and the man began to breathe. St. Helena then announced that the true cross had been found. A portion of the cross was kept in Jerusalem; the remainder and the nails were sent to Constantine. Eventually small relics were cut from it and scattered throughout the world.



Pointed Paragraphs

One Day for Mothers?

It is quite safe to assume that many mothers will receive flowers or candy or beautiful greeting cards from their children on the second Sunday of May, who do not receive much of anything else from them during the year. The little presents given to mother on Mother's Day can, of course, be an act of reparation for the neglect and forgetfulness of the past, but they should be accompanied by a pledge that the duties every child owes to its mother will be fulfilled every day in the year.

We should like to see a Mother's Day greeting card made up somewhat as follows: On the front could be any of the usual legends: "All my love to the best mother in the world," or "With gratitude for all the wonderful things you have done for me." But on the inside of the card there would be something like this:

I PLEDGE TO YOU, MOTHER, FOR THE REST OF MY LIFE

1. *My respect and reverence.* I shall not give way to impatience and anger against you. I shall not speak disparagingly of your mannerisms and faults, of your mistakes in grammar or etiquette or social manners, either in your presence or among others. I shall not be petulant and cross with you if God permits you to grow childish under the weight of years.

2. *My obedience,* so long as I remain rightly under your authority and in your home. This obedience will be given to you as a representative of God, and in gratitude for all the times you sacrificed your will to mine when

I was very small.

3. *My love.* By this love I mean the desire and the effort to add to your happiness. I will try periodically to think of little things you would enjoy, and to help you to enjoy them. Above all I shall pray for your happiness until I die.

4. *My help in any need.* So long as I live in your house, I shall remember that you are entitled to a share of anything that I earn. So long as you live, I shall come to your aid in any need, in so far as the primary obligations of my own state in life will permit.

These are the obligations that God Himself has imposed upon children toward their parents, the obligations that bind every day throughout every year. For failure to fulfill them, children can make reparation on Mother's Day; but the reparation would be meaningless unless it included the determination to fail less often in the future.

Why Marriages Fail

In one of the Chicago newspapers we recently read an article that endeavored to explain the unhappiness and failure of many marriages. It stressed the need of "intimacy" between husband and wife, not merely in the physical sense, but in all matters of mutual interest. It said that lack of such intimate oneness, such welding together of mind and heart and will, is responsible for many frustrated husbands and wives, for many broken marriages, for the seeking of new partners by many of the divorced.

There were two things that were dangerously left unsaid in this popular

treatise on marriage and divorce.

The first is the fact that intimacy between husband and wife must be based on a spiritual foundation. It must be inspired by mutual devotion to a common spiritual goal in life. There must be something outside of and above both husband and wife, to which both have dedicated themselves individually and then together. That something can only be God and heaven. Unless both are living primarily to love God and reach heaven, they will never find any bond on earth strong enough to keep them intimately united through many years.

The second point left unsaid, and unknown by many married people, is the fact that too perfect an intimacy of spirit is not to be looked for in any marriage. Secularist writers do a great harm by stressing the possibility of perfection of love and perfection of intimacy in marriage. Perfect love is reserved for heaven; it is not possible, nor to be expected, in this world. Those who look for it, who demand it, who feel cheated without it, are the ones who flit from marriage to marriage looking for something they are doomed never to find.

Areas of loneliness will always remain in the hearts of even the most satisfactorily mated husbands and wives. Barriers of misunderstanding and imperfection will inevitably arise over the years. Reasons for sadness and sometimes most painful heartache cannot be evaded in any marriage. That is because the earth is not Paradise, and no home is a perfect home, and no love of created persons or things is the final end of any human being.

It is those who face marriage with the realization of these truths who achieve as great an intimacy with their partners as can be known in this world.

It is only they who can be faithful to God's command to renounce every thought of divorce and another try at marriage, no matter what trials arise in their first marriage. It is they alone who experience no maddening frustrations when marriage turns out to be somewhat different than they expected. Nobody is ever frustrated who counts on heaven as their only lasting home.

Incentives to Zeal

There are two clear external signs of when Catholics are living in sin and teetering on the brink of losing their souls. One is present when a Catholic no longer goes to Mass on Sunday, or goes only once in a while, with no good reason for staying away. The other is dramatically given when a Catholic attempts an invalid marriage and then lives as if he were rightly married.

A study of 50 Catholic parishes in the United States, made by the Rev. John L. Thomas, S.J., in *Social Order*, published by St. Louis University, brought to light the fact that there are many Catholics thus marked with the sign of doom. The study reveals that in the average American Catholic parish, one-fifth of the Catholics in name do not go to Mass on Sunday. And forty per cent of all mixed marriages in the same average parish are invalid either because they cannot or are not entered into before a priest and two witnesses.

These facts should stimulate the zeal of every good Catholic. This zeal will show itself 1. by providing reading matter for the lapsed Catholic that will remind him of his dangerous state; 2. by using the artifices of friendship to bring him to church and encourage him to talk to a priest; 3. by inviting him to a parish mission, when one is being conducted in a nearby church, which is the best of all means for bringing the lapsed back to God.



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

VICTORIES OF THE MARTYRS

May 18: St. Theodotus:

From the example of St. Theodotus we may learn the important lesson that there is no state in life in which a man may not become a saint. A citizen of Ancyra, the capital of Galatia, and a married man, he followed the humble calling of an inn-keeper. Though in the eyes of the world his life revealed nothing extraordinary, it was one of sanctity before God. A lover of poverty, he gave to the poor whatever he could afford, and his inn was the home of the needy, the asylum of the infirm and a school of Christian piety. He converted many from shameful practices of vice and from other crimes, and also brought many, both Jews and Gentiles, to the profession of the true faith, a considerable number of whom arrived at the glory of martyrdom. He had likewise the gift of miracles, particularly that of healing the sick. This gift he exercised by laying his hands on the sick and invoking the adorable name of Jesus.

The persecution of Diocletian was raging at the time, and Theotecnus, an exceedingly cruel man, was governor of the province of Dalmatia. He commanded that all churches should be demolished, and that all who were known to be followers of Jesus Christ should be slaughtered. Free reign was thus given to any pagans who wished to plunder Christian homes, and every day Christians were thrown into prison. It became such a common sight to behold the Christians, even noble ladies, being dragged through the streets, that many hid themselves in caves or fled to the woods, there living

like the beasts upon wild herbs.

Theodotus, however, remained in Ancyra. He assisted those who had been imprisoned for the faith, helped those in need, and buried the bodies of the martyrs. And since the governor had forbidden bread or wine to be sold to anyone who was not a known idolator, he supported the poor and supplied priests with bread and wine for the celebration of the Mass. His inn, therefore, became both the temple and the asylum of the Christians.

Learning that a friend of his, named Victor, had been imprisoned for the faith, Theodotus went by night to encourage him, saying: "A Christian should have no other concern than firmly to maintain his faith. Believe me, my dear Victor, the promises which they make to us will lead only to our perdition. They are intended to make us slumber in order that we may not see the eternal death to which they will lead us." Inspired by this exhortation, Victor went boldly to the place of torture. But after he had suffered for some time, he asked for a respite to consider the proposals made to him. He was, accordingly, brought back to prison. Within a short time, he died of his wounds, leaving his eternal salvation in great doubt, to the inexpressible grief of Theodotus.

Shortly after this sad occurrence our saint met a priest, named Fronto, in a country place called Maius, and told him that he thought it a most appropriate spot for placing the relics of the martyrs. The priest replied that the relics should first be procured before the work be undertaken. Theodotus re-

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plied: "God will take care of that. Let it be your concern to build the crypt, and the relics shall not be wanting." As an earnest of this promise, Theodotus gave the priest a ring from his finger and returned to Ancyra. Here he learned that the bodies of seven martyred virgins had been cast into a pond. He was miraculously assisted in recovering them, for a strong wind arose, driving the waters to the sides of the pond, and revealing the bodies of the saints at the bottom. Theodotus brought them to the shore and placed them in a neighboring oratory.

When he learned that he had been accused of these things to the magistrates, Theodotus voluntarily surrendered himself. The governor, Theotecnus, promised that if he sacrificed to the gods, he would be made high-priest of Apollo, and be loaded with riches and honors. Despising all this, Theodotus undertook to prove to the governor the greatness and sanctity of Jesus Christ, and the enormity of the vices which the pagans themselves attributed to their false gods. Enraged at this discourse, Theotecnus ordered that he be stretched upon the rack, and that, one after another, the executioners should tear his flesh with iron hooks. After this torture, vinegar was poured into his wounds and lighted torches applied to his sides.

When the saint smelt the burning of his flesh he turned his head aside a bit. Mistaking this for a sign that he was yielding, the governor exclaimed: "Where now, Theodotus, is that daring which you so lately gloried in? Had you respected the emperor, you would not now be reduced to this pitiful state." Theodotus replied: "If you had arrested me for some crime, then I would be afraid. As it is I fear nothing. Invent new torments, and my Lord Jesus Christ, for whose love I suffer,

will grant me strength to disregard them." At this the governor caused his jaws to be struck with a stone so as to beat out his teeth. But the saint never wavered: "Should you even cut out my tongue," he exclaimed, "my prayers would not be interrupted, for God hears the Christians even when they are deprived of their speech." On his way back to prison, Theodotus exhibited his wounds to the crowds, remarking to them: "It is only reasonable to suffer thus for our Lord, Who has suffered so much for us."

On two more occasions the tyrant had the saintly inn-keeper stretched upon the rack and his wounds reopened barbarously. But finally despairing of being able to overcome his constancy he condemned him to be decapitated and his body to be burned. Upon arriving at the place of execution, the saint gave thanks to God for the grace which had enabled him to overcome his torments, and fervently implored peace for the Church. Then, turning to the Christians who had followed him, he consoled them, assuring them that he would not fail to assist them by his prayers in heaven. He then presented his neck to the executioner, and received the crown. His body was placed upon a funeral pile to be burned; but it was surrounded with a light so supernaturally resplendent that no one dared approach it. It was, therefore, left guarded by soldiers.

On that same day, the priest, Fronto, arrived in Ancyra with the ring which Theodotus had given him. He had with him a donkey laden with excellent wine. Upon reaching the place where the martyr's body was being watched, the animal instantly lay down. It was night; the soldiers, who had retired to eat their supper in a little hut, invited the priest to join them. Fronto gladly complied, giving them

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some wine in return. The guard, having drunk freely, fell into a sound sleep. Adoring the wondrous ways of divine providence, the priest took the body of Theodotus, and after replacing his ring, laid it upon his donkey. The animal being let loose, went back to Malus, where a church was subsequently built in honor of St. Theodotus. His martyrdom took place in the beginning of the persecution under Diocletian, in the year 303.

May 15: Sts. Dionysia, Andrew and Paul of Lampsacus:

In the third century, at Lampsacus, a city of Lesser Asia, three Christians, Andrew, Paul and Nichomacus, were presented to Optimus, the proconsul. Upon being asked to what country they belonged, Nichomacus replied: "I am a Christian." And when the question was repeated to the other two, they also replied: "We likewise are Christians."

Turning then to Nichomacus, Optimus ordered him to sacrifice in obedience to the emperor. But he replied: "You are already aware that a Christian cannot sacrifice to demons." The proconsul had him tortured so cruelly that he was about to expire, when, his courage failing him, the wretched man exclaimed: "I am no longer a Christian; I will willingly sacrifice to the gods." He was immediately withdrawn from the torture, but was instantly possessed by a devil, and violently casting himself upon the earth, bit off his tongue and expired.

St. Dionysia, a young woman of only sixteen years of age, witnessed this spectacle, and deeply moved by the misfortune of Nichomacus, exclaimed: "O miserable wretch! by not having suffered a moment longer, you have condemned yourself to eternal pains!" The proconsul overheard her remark and caused her to be dragged

forth from the crowd. He asked her if she were a Christian. "Yes," she replied, "I am a Christian, and therefore weep for that unhappy man, who, by suffering a little more, might have earned heaven for himself, whereas he will now weep for all eternity." Enraged at these words, the proconsul exclaimed: "Either sacrifice to the gods immediately, or you shall be treated ignominiously and afterwards burned alive." Dionysia answered: "My God is greater than you. Hence I do not fear your threats. He will grant me strength to suffer every torment for His love." Optimus then delivered her to two young libertines who brought her to a house of prostitution. But there appeared a youth surrounded with a supernatural splendor who was ready to defend her from insult. At this the young men cast themselves at her feet and implored her intercession in their behalf.

On the following morning the proconsul summoned before him Andrew and Paul, who had been kept in prison, and demanded that they sacrifice to Diana. They both replied: "We know not Diana nor the other demons whom you adore; we worship the only God." At these words the crowd of idolators called out to the proconsul to leave the execution of the two saints to themselves. He accordingly delivered them up to be stoned by the multitude. The saints were tied and dragged by the feet through the streets to the place of execution.

While they were being stoned, Dionysia escaped the guard and hurried to the place of execution. She threw herself upon the martyrs exclaiming: "To live with you in heaven, I will die with you upon earth." The proconsul upon hearing this ordered her head to be struck off. This was done and the three died together.

BOOK LOVERS DEPARTMENT



Conducted by T. Tobin

CATHOLIC AUTHOR OF THE MONTH

Rev. Francis X. Talbot, S.J. 1889-

I. Life:

Francis Xavier Talbot, the son of Patrick and Bridget Talbot, was born in Philadelphia, Pennsylvania, on January 25th, 1889. His early education was received at his parish school and in St. Joseph's preparatory school and college. In 1906 he entered the novitiate of the Society of Jesus and was ordained to the priesthood on June 29th, 1921. As a scholastic he taught English literature at Loyola school, New York, and at Boston College. After completing his tertianship, Father Talbot began his long association with the *America*. His work as literary editor led him to take a deep interest in Catholic letters and to found or assist in the founding of the Catholic Book of the Month club, the Spiritual Book Associates, the Pro Parvulis Book Club for children and the Catholic Poetry Society. When he had served as literary editor for thirteen years Father Talbot was appointed editor-in-chief of *America* in 1936. In 1944 his superiors released him from editorial duties so that he could serve as regional director of the newly formed Institute of Social Order. During the Spanish Civil War Father Talbot organized a group to assist the widows and children of Franco's Spain, and in recognition of this work he was made a Commander of the Order of Isabella. He has been in wide demand as a lecturer and has been awarded many honorary degrees by various universities. Since 1947 Father Tal-

bot has been president of Loyola College in Baltimore, Maryland.

II. Writings:

Much of Father Talbot's contribution to Catholic letters comes from the encouragement and inspiration he gave to young writers by personal contact and intelligent criticism in *America*. Many of his own articles have appeared in *America* as well as in other Catholic and secular magazines. Several of the Catholic topics in the Encyclopedia Britannica are from the pen of Father Talbot. *Shining in Darkness*, his first book, is a series of plays. *Jesuit Education in Philadelphia* and *Richard Henry Tierney* are two books that have appeared since. *Saint Among the Hurons* is the classic life of St. John de Brebeuf, the North American martyr.

III. The Book:

From his childhood Father Talbot has been interested in the stories of the Jesuit martyrs in North America. *Saint Among the Savages*, the biography of St. Isaac Jogues, is the result of his interest and scholarly study that led him over the territory travelled by the Saint and into the archives of several dioceses. The figure of Isaac Jogues has long captivated the imagination of readers, and *Saint Among the Savages* is a very readable and scholarly biography.

MAY BOOK REVIEWS

A Modern Dismas

God Goes to Murderer's Row. By Rev. M. Raymond, O.C.S.O. 211pp. Milwaukee, Wis.: Bruce Publishing Co. \$3.00.

Eleven years ago the newspapers of the country carried the story of the slaying of Marion Miley, an amateur golf star, in a robbery in Lexington, Kentucky. For some time afterwards the papers in Kentucky were filled with the details of the search, apprehension, trial, conviction, and electrocution of the three men involved in the murder. But the newspapers did not feature the fact that Tom Penney, one of the condemned men, in his death cell became a modern Dismas, who stole heaven in the last days of his life.

Tom Penney, a dead-end kid, who had been in and out of trouble with the law all his life, participated in the robbery, although he did not fire the fatal shot. He was visited by two nuns and a priest while awaiting trial, and these visits, with the grace of God and his own sincere cooperation, resulted in his conversion and the development of real sanctity. In prison while awaiting his own death he desperately tried to convert his two companions, even going so far as to offer to perjure his testimony in a retrial so as to exonerate one of his companions and win him to the faith. But his attempt, made in all good faith, was abandoned when he realized the intrinsic wrongness of perjury. In sincere sorrow and calm confidence Tom Penney sat in the electric chair and after four shocks his soul went to his God.

Father Raymond, the author of the story of another penitent, *The Man Who Got Even with God*, very wisely allows Tom Penney to speak for himself by his letters and reports of conversations, and resists the temptation to embellish the tale. The letters, written to the two Sisters who befriended him and the Magdalens of Detroit who adopted him, reveal the deep spiritual-

ity of the man. This is a remarkable story that will inspire all who read it.

The Mystical Body

The Theology of the Mystical Body. By Emile Mersch, S.J. Translated by Cyril Vollert, S.J. 663pp. St. Louis, Mo.: B. Herder Co. \$7.50.

From his seminary days until his untimely death during World War II in France, Father Emile Mersch dedicated his life to the exposition of *The Theology of the Mystical Body*. To prepare for his life work he first studied and published the patristic and scholastic teachings on the Mystical Body. His completed manuscript of the present volume was lost during the hectic days of the war, but part of it was found and completed by a board of scholars who drew on an earlier draft.

This is a complete presentation of the basic doctrine that makes the whole Christ the object of study in theology. The table of contents reveals the thoroughness of the work: Book One, Theological and Philosophical Introduction; Book Two, the Coming of Christ; Book Three, Christ; Book Four, The Blessed Trinity; Book Five, In Christ. It is unfortunate that Father Mersch wrote before the Encyclical on the Mystical Body appeared, as certain points could be made clearer in his text from its teaching. This is especially true of the doctrine made certain by the Pope, that the Holy Ghost is the soul of the Mystical Body. This is the best book written on the Mystical Body and is an excellent study for the scholar.

Letters From Hell

The Devil You Say! By Joseph A. Breig. Drawings by Egan. 127pp. Milwaukee, Wis.: Bruce Publishing Co. \$2.50.

Those who enjoyed *Screwtape Letters*, by C. S. Lewis, will like this little book from the facile pen of the assistant managing editor of the *Cleveland Universe-Bulletin*. In

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these letters the devils and imps report on their attempts to lead people astray. The directors of the departments of Umbrage, Spleen, Vanities and other diabolical bureaux reveal the tactics that they use, not always with startling success. In fact, one of the best features of the book is the severe reprimands given to those who bungle their jobs. With a light touch Joe Breig satirizes some foibles of Catholics as well as the tactics of those who oppose the Church. Especially are the devils afraid of their great Antagonist, Christ, and the one they refer to as "that Woman." *The Devil You Say* is entertaining reading that also gently prods consciences. May we have more books like this one!

More About G. K. C.

Return to Chesterton. By Masie Ward. 336pp. New York, N.Y.: Sheed and Ward. \$4.50.

Since Masie Ward published her excellent biography of Chesterton she has continued to gather more material from people who knew the great writer. By correspondence and personal contact so much new data was received that a choice had to be made of either revising the previous work or writing a new book. Wisely has the author decided on a new book, *Return to Chesterton*.

The biography presented a full portrait of Chesterton as the thinker and writer; this book concentrates on the human side of the lovable genius. At first thought it is difficult to conceive the deep thinker and master of paradoxes as the great friend of children. Yet the basic simplicity and humility of Chesterton instinctively led him to seek the companionship of children, especially since he and his wife had no children of their own. He loved to be with children and often wrote verses for their birthdays. His humorous lines on the possible husbands for a young girl show the whimsicality of Chesterton.

These glimpses of Chesterton have been furnished by people who knew and loved

him, such as the taxi-cab driver who often waited long hours for a lost Chesterton, the barber, his secretaries and the children whom he loved. The Chesterton fan, and his number is legion, will be grateful to Masie Ward for her *Return to Chesterton*. Masie Ward, the Ward of Sheed and Ward, by her two books on the life and times of her father, Wilfred Ward, and her biography of Chesterton and now by her latest book, has proved her right to be called the great biographer of the English Catholic Revival.

Miscellaneous

Nothing Ever Happens to Me. By Neil Boyton, S.J. 144pp. Notre Dame, Indiana: Ave Maria Press. \$2.00.

The Veteran juvenile author, Father Neil Boyton, has written another book of adventure, *Nothing Ever Happens to Me*. Mario De Fide complained that life was too dull for him and asked Our Lord and Our Lady of Fatima to do something about it. The answer came in a profusion of adventure: the rescue of a dog from a cave, the discovery of a murder, a car accident, and some episodes in the hospital when his pet garter snake was smuggled in to him. This is written in the style and tradition of the dime thrillers of another generation.

St. Clare of Assisi. By Nesta De Robeck. 242pp. Milwaukee: Bruce Publishing Co. \$3.50.

Nesta De Robeck has lived at Assisi since 1920 and has absorbed the spirit of the two great Saints of that city, St. Francis and St. Clare. This young girl of eighteen left her home to embrace Lady Poverty after the example of St. Francis, and remained dedicated to a life of complete poverty. Miss De Robeck has based her biography upon the documents of her beatification and canonization. Some of the Saint's favorite prayers and the testimony of those who knew her are found in the appendices.

The Liguorian BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:

Back to Mandalay—*Thomas*
Faith is a Song—*Dragonette*
The Magic Curtain—*Langer*
The Greatest Calling—*Myers*
Joan of Arc—*Larkin*
Grey Lensman—*Smith*
The Racing Tide—*Gann*
Douglas MacArthur—*Lee*
The Swimming Pool—*Rinehart*
The Return to Morality—*Tobey*
Homeward Borne—*Chatterton*
On Understanding Science—*Conant*
The Grand Crevasse—*Frison-Roche*
John Burrough's America—*Wiley*
The Family Scrapbook—*Osborne*
Dance to the Piper—*DeMille*
The Marshall Story—*Payne*
Jefferson and the Rights of Man—*Payne*
God Goes to Murderer's Row—*Raymond*
Raymond
Born of Those Years—*Burgess*
The Fireside Book of Flying Stories—
Jensen
Rome—*Hutton*
The Case of the Angry Mourner—
Gardner
Bells Above the Amazon—*Burks*

II. Suitable for adults only:

A. Because of advanced style and contents:

Murder, Inc.—*Turkus*
Elizabeth Bayley Seton—*Melville*
The Restless Flame—*De Wohl*
A Short Walk from the Station—
McGinley
Liberated Latin—*Shaw*
The Art of Clear Thinking—*Flesch*
Law of Marriage and Divorce—*Mackay*
Reprisal—*Gordon*
Something About Midnight—*Olson*
In Tragic Life—*Fischer*
The Long Loneliness—*Day*
Woman at Work—*Anderson*
The Duke's Daughter—*Thirkell*
The Virgin Huntress—*Holding*
Bill Mauldin's Army—*Mauldin*
The Office Party—*Ford*

The Confident Years—*Brooks*
The Pattern of Responsibility—*Acheson*
Closing the Ring—*Churchill*
By the Waters of the Danube—*Orme*
The Accused—*Weissberg*
The Philosophy of Communism—*La Pira*
The Anatomy of Communism—*Scott*

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

Chosen Country—*Dos Passos*
The Hawthornes—*Loggins*
The Story of a Hypnotist—*Polgar*
The Hepburn—*Wescott*
Lusty Wind for Carolina—*Fletcher*
Rainbow in the Royals—*Roark*
Trouble is My Business—*Chandler*
The Dark Moment—*Bridge*
Himalayan Assignment—*Mason*
Slant of the Wild Wind—*Roark*
Lucy, or The Delaware Dialogues—
Rosmond
The Adventures of a Treasure Hunter—
Everitt
Land of Vengeance—*Jennings*
The Lute Player—*Lofts*
The Puppet Masters—*Heinlein*
The City in the Sea—*Tucker*
Winds of Morning—*Davis*

III. Permissible for the discriminating reader:

How to Live a Richer and Fuller Life—
Magnin
Greece: American Dilemma and Opportunity—*Stavrianos*
Man the Maker—*Tyrell*
Roads to Aggression—*Chase*
The Golden Bough—*Frazer*
The Riddle of Emily Dickinson—
Patterson

IV. Not recommended to any reader:

Out from Eden—*Lincoln*
Prince of Egypt—*Wilson*
New Hopes for a Changing World—
Russell
Divine Mistress—*Slaughter*
The Drowning Pool—*MacDonald*



Lucid Intervals

Canada's *Financial Post* relates this one. A man up in court for stealing an automobile was told by the judge that he could either have the case tried by him alone or before a jury of his peers.

"What's peers?" asked the defendant suspiciously.

"Peers are your equals," explained the judge. "They are men of your own class—your own kind."

"You try this case by yourself, judge," said the prisoner. "I don't wanna be tried by no bunch of automobile thieves."

"And now," said the speaker, "I should like to tax your memory."

Distressed voice from the audience: "Good heavens, has it come to that!"

Tony: "That means fight where I come from!"

Paul: "Well, why don't you fight then? I'm ready."

Tony: "Cause I ain't where I come from."

One night, while motoring through Wales, British Prime Minister David Lloyd George was caught in a storm. Seeking shelter, he stopped at the first house and rang the bell. A uniformed man opened the door.

"What do you want?" he demanded, not recognizing his caller.

"I'd like a room for the night, please," said Lloyd George.

"Don't make me laugh," said the other. "This is the insane asylum."

"I don't care," said the statesman. "I can't stay out in this weather. My name is Lloyd George," he added, with a smile.

"Lloyd George!" exclaimed the man. "Why didn't you say so? Come right in. You'll like it fine here. We have half a dozen Lloyd Georges here already!"

Full of enthusiasm, she had gone in for politics, and was out of the house most of the day. The other night she returned at ten o'clock and sank into an armchair.

"Everything's grand," she said. "We're going to sweep the country."

Her husband looked around wearily and said:

"Why not start with the dining-room?"

Policeman: "Can't you read, lady? You can't park here."

Lady driver: "But, officer, the sign says, 'Fine For Parking.'"

Phil: "What makes you look so worried and worn out?"

Abe: "I've been contesting my wife's will."

Phil: "Your wife's will? I didn't even know she was dead."

Abe: "She isn't."

The little lad presented himself before a Minnesota school teacher. The teacher asked his name.

"Pete Peterson," the boy said.

"And how old are you?" he asked.

"I don't know how old, sir," the lad replied.

"Well, when were you born?" persisted the teacher.

"I wasn't born at all," the lad answered. "I've got a stepmother."

A movie company was shooting scenes for a picture when two elderly women walked in the line of the camera.

One of the camera crew shouted: "Don't go through there! A movie is being shot!"

"Well," exclaimed one woman, "if it is anything like the one I sat through last night, it certainly deserves to be."

Motion Picture Guide

MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE Reviewed This Issue

Bronco Busters
Bugles in the Afternoon
5 Fingers
Girl in White
Hoodlum Empire
Lady With a Lamp, The (British)
Laramie Mountains
Stronghold
Trail Guide
When in Rome

Previously Reviewed

As You Were
Barefoot Mailman, The
Battle of Apache Pass
Belle of New York, The
Blend of the River
Bright Victory (formerly Lights Out)
Captive of Billy the Kid
Colorado Sundown
Dark Man, The
David
Desert of the Lost Men
Fixed Bayonets
Flaming Feather
Fort Osage
Harem Girl
Hawk of Wild River
Here Come the Nelsons
Hold That Line
Honeychile
Hong Kong
I'll Never Forget You
Indian Uprising
It's a Big Country
Joe Palooka in Triple Cross
Jungle Jim in the Forbidden Land
Jungle Manhunt
Jungle of Chang
Lawless Cowboys
Lion Hunters, The
Lone Star
Ma and Pa Kettle at the Fair
Magic Garden
Man in the White Suit, The
Murder in the Cathedral (British)
Mutiny
My Brother the Outlaw
Navajo
Night Stage to Galveston
Northwest Territory
Okinawa
Old West, The
Overland Telegraph
Pals of the Golden West

Pecos River
Purple Heart Diary
Quo Vadis
Red Skies of Montana
Red Snow
Retreat, Hell
Return of the Texan
Road Agent
Royal Journey
Sailor Beware
Secrets of Monte Carlo
Smoky Canyon
South of Caliente
Stage to Blue River
Starlift
Stars in My Crown
St. Matthew's Passion
Secret Flight (British)
Suicide Attack
Superman Meets the Mole Men
Tanks Are Coming
Too Young To Kiss
Treasure of Lost Canyon, The
Unknown World
Utah Wagon Train
Valley of Fire
Week-End With Father
Wild Blue Yonder, The
Wonder Boy (British)

MORALLY UNOBJECTIONABLE FOR ADULTS

Reviewed This Issue

Aaron Slick from Pumpkin Crick
Flesh and Fury
Marvins Kind, The
My Six Convicts

Previously Reviewed

Across the Wide Missouri
African Queen
Anne of the Indies
Another Man's Poison
At Sword's Point
Big Trees, The
Brooks Malone
Bushwackers, The
Callaway Went Thataway
Calling Bulldog Drummond (British)
Crazy Over Horses
Cry the Beloved Country
Death of a Salesman
Detective Story
Diamond City (British)
Distant Drums
Double Dynamite
Drums in the Deep South
Elopement
F.B.I. Girl

Fighting Rats of Tobruk
Finders Keepers
First Time, The
Flame of Araby
Force of Arms
For Men Only
Golden Girl
Green Glove, The
Here Comes the Groom
Inheritance, The (British)
I'll See You in My Dreams
Invitation, The
I Want You
Japanese War Bride
Just This Once
Lady and the Bandit, The
Lady Possessed
Lisbon Story, The
Love Is Better Than Ever
Love Nest
Man Bait
Man in the Saddle
Meet Danny Wilson
Miracle in Milan (Italian)
Mister Drake's Duck
My Favorite Spy
On Dangerous Ground
O Sole Mio (Italian)
Passion for Life (French)
Pictura—An Adventure in Art
Racket, The
Raging Tide, The
Red Mountain
Reluctant Widow, The (British)
Rhubarb
River, The
Scandal Sheet (formerly Dark Page, The)
Sellout, The
Shadow in the Sky
Sing With Me (Italian)
Something to Live For
St. Benny the Dip
Steel Town
Street Bandits
Submarine Command
Talk About a Stranger
Tembo
Ten Commandments, The (Italian)
Tomorrow Is Another Day
Two Dollar Better
Two Tickets to Broadway
Viva Zapata
Westward the Women
Wild North, The
Woman in the Dark
Yellow Fin
Young Scarface (British)
You Can't Beat the Irish

PAMPHLET PACKETS

Here are two groups of pamphlets that can be had for \$1.00 each. The first group is recommended especially for families; the second is more general in scope.

GROUP A

How Spiritual Are You?	How to Say 'No' to Boy Friends
How to Be a Good Father	Advice for Old People
How to Be a Good Husband	Are You a Grafter?
How to be a Good Mother	Cheated Children
How to Be a Good Wife	Cradle Courtships
How to Behave with Girl Friends	Do You Love Money?
How to Be Pure	Meditation before Marriage
How to Fear God	Rules for Schooling
How to Get along with Your Family	Sick Room Guide
How to Give Sex Instructions	What a Wife Can Do
How to Polish Your Character	Why and How to Pray Often

GROUP B

How to Be a Good Parishioner
Don't Worry
Visits to the Blessed Sacrament
What Do Dreams Mean?
What Will Happen When You Die?
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